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MAN AND WOMAN

CONSIDERED IN THEIR

Relations to Each Other,

AND TO THE WORLD.

BY

HENRY C. PEDDER.

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PREFACE.

IN the face of all that has been said and written on the subject of sexhood and its attendant qualifications, duties, etc., it may seem in no small degree presumptuous for one who is entirely unknown in the field of literature to attempt an exposition of the subject.

Naturally enough this will be the inference with many; but as there is always room in the discussion of all important subjects for even the most unpretending to make some suggestion which may be of value, I can only trust that the remarks embraced in the following pages will be so construed and received as to convey no idea which does not harmonize with the proper characteristics of a sincere, though unknown, searcher after truth.

In the examination of the subject I am aware how very inadequate in many respects a work such as the present must necessarily be; but notwithstanding this, I can only trust that it may at least in part perform its function of exercising a healthful influence on the public mind, thereby contributing its mite toward the better establishment of social order, domestic happiness, and national prosperity.

In the realm of mind, as in the kingdom of matter, the noblest structures are invariably formed from the accumulation of particles which to all appearances deserve the name of trifles; and I am

encouraged to hope that my remarks (if they can do no more) may serve in a similar manner as a feeble suggestion toward certain truths underlying our moral and spiritual existence as human beings. In an age like the present, when change is written everywhere, there are necessarily various methods of interpreting the laws of our relationship, one to another; but in my present effort, if I can so far succeed as to induce *a careful survey of human nature* as the only correct basis on which to rest our social hypotheses, I shall have accomplished fully the purposes for which I write.

"Nature is man's best teacher. She unfolds
Her treasures to his search, unseals his eye,
Illumes his mind, and purifies his heart;
An influence breathes from all the sights and sounds
Of her existence; she is wisdom's self."

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MAN AND WOMAN.

I.

PRELIMINARY EXAMINATION OF THE SUBJECT.

NEXT to a knowledge of the position we occupy with respect to the Creator, if there is one thing more requisite than another for our happiness, it is a correct estimate of the relationship which ought to exist between ourselves—male and female—as sentient and rational beings. Above and beyond all other influences which stamp their impress on society, the idea of sexual association is the most potent in action and important in effects, being unquestionably the element which more than any other enters into and determines the character of nations as well as individuals. History is full of examples which point to the truth of this; while if we are careful to observe the connection between causes and their effects, we can not fail to observe that all progressive movements in our civilization have invariably gone hand-in-hand with corresponding improvements in this direction. It must be confessed that even under the most favorable conditions there have been times when the correlation between a high standard of sexual relationship and a well-ordered system

of civilization *seemed* temporarily suspended; but a little reflection will suffice to convince us that this is not *really* the case. Greece, it is true, in the midst of her lofty intellectual attainments treated woman as an inferior being; but the result of this is easily seen in the inner life of her inhabitants; wherein as an English writer says, that though "they were severely virtuous in all that pertained to patriotism, they failed in social amenities, in humanity and sympathy, in the soft blandishments and gallantry which smooth the asperities of rugged male nature."

And thus the relationship between the sexes forms the basis on which our civilization must necessarily be constructed. In its application to our social culture, it is not, as some suppose, a matter which can be adjusted by human caprice or arranged according to the dictates of fashion; but taking its rise in those fundamental principles upon which the structure of society must inevitably rest, can no more be violated with impunity than it is possible for us to bid defiance to any of the known laws of gravitation without reaping the consequences of our folly. As a part of the Divine economy, its true system of adaptation is written on the book of nature in a thousand different ways. Carefully observed, there is a something in the male and female elements which penetrates and acts upon every living thing, and in many cases of analogy tends to illustrate how absolutely the welfare of the one is dependent on that of the other. Again, if we are prepared to rise still higher, we find Divine Wisdom declaring that even man, as he stood within the center of creation, his delicate and mysterious senses touching and controlling

the material world, and his mind capable of soaring to heaven, was yet incomplete until his fair counterpart came smiling through the harmony of Paradise, and by her presence filled him with delight.

In this as well as in his other works the Almighty displays that immeasurable wisdom and strict regard for our welfare which amazes us as we look into the various fields of their operation, and through which, when properly applied, we have the means of procuring to ourselves the highest, purest, and most lasting joys which any created being can experience.

In Milton's description of Adam contemplating the charms of Eve, there is a far more beautiful suggestion than may at first appear. The fairest flowers of Eden had already passed before his view; and though his eye had been charmed by their beauty, and his ear delighted by the music of their harmonies, there was a something in the prospect before him which carried him in his ecstasy far beyond anything he had experienced before. The more interior promptings of his nature, which had lain dormant hitherto, were now called into action, and as his soul rose gradually in its pulsations of delight, he realized more and more fully the inestimable value of the Creator's last, best, and fairest gift. True, it may be urged that this is purely an allegorical figure, and is therefore not entitled to any serious consideration. And, to a certain extent, I admit that it is so, introducing it here merely as an apt illustration of what I hope to prove hereafter by a process of dispassionate reasoning.

In offering my reflections to the public, I am of course

aware that although there may be a few who will be willing by an impartial survey to let them stand or fall by their own merits, there will be many willfully blind, from their preconceived notions and prejudices; while others will sneer, because they do not advance any new or startling theory: but with neither of these two classes do I propose to deal. With respect to the former, it may truly be said that they have existed in all ages of the world; and although they still persist in fossilizing in their bigotries, humanity, with "Excelsior" as its motto, continues to move onward and upward in its advancing career. With regard to the latter, it is perhaps requisite that we should pause with more seriousness, for although it is certainly the case that all true doctrines must be unfolded from time to time by human means, it is nevertheless well to observe that there is at the present day a sensational and injurious spirit abroad, arising mainly out of the desire for novelty, which is perpetually exhibited in the effort to thrust upon us theories which are notorious either for their extravagant absurdities or pernicious tendencies; and between which and those which bear the evidences of being prompted by an ardent love for the beautiful and true we can not discriminate too widely.

In the one case, the prominent characteristics are those of arrogance, narrow-mindedness, and inconsistency; while in the other we recognize that calm, persuasive tone which pervades the productions of all who investigate truth for the love of truth. The foundations of the one resting as they do upon the sandbanks of error, are naturally undergoing a continual state of rise and fall,

according to the winds and waves of popular opinion. Not so, however, with the other. Its advocates are but too well aware that it is no more in the power of mortals to create a truth than to destroy one; the maximum of their powers consisting in their ability to listen to those whisperings through which Nature speaks to the sincere inquirer who seeks for admission into the temple of her mysteries.

In the spiritual as truly as in the material world there are certain laws implanted by the Divine Mind which can only be discovered through a close and careful observation; and as in the one we by experience know how wonderfully our increasing knowledge of those laws tends to open up our spheres of usefulness and pleasure, so in the other, the more nearly we approach to a correct interpretation so much the more certainly will we be scattering those seeds which alone can produce a perfect human life, and render us noble, virtuous, and happy. In the arrangement of the universe, it must not for a moment be supposed that the design which places man and woman side by side in this world is less replete with wisdom than any of the other works of the Creator. On the contrary, it stands pre-eminent as the crowning point of creation; but, as I have already intimated, it is an essential feature in all our deductions on the subject, that we reason closely, and not hastily.

As immortal beings, it is disgraceful for us to suppose, as many apparently do, that we are placed in this world merely for the gratification of our appetites and the propagation of the human race. True, there are certain

conditions with which this view of the matter may be surrounded, which are calculated to suggest to us much that is beautiful and true concerning the ends for which we were created; but to confine our ideas to this purely carnal view is low and groveling in the extreme. The more comprehensive the mind of the student, and the more perfect his knowledge both of nature and revelation, the more evident it must be to him that the main purpose of the Almighty in the creation of the universe was and is the formation of a heaven out of the human race. I know that in the present condition of society there is much which would seem to contradict this view of the matter; but let it be remembered that all the misery and unhappiness we see around us *derive their existence solely from the presence of sin*, and the proposition remains untouched. Let not, gentle reader, such a hideous thought be entertained as that the Being of infinite perfection whom we are instructed to address as "Our Father" could have any connection whatever with the *cause of evil.* It is undoubtedly true that it exists through His permission, but there is a wonderful deal of difference to be observed between *permission* and *provision;* and on this distinction rests much that it is important for us to know concerning ourselves; at the same time that it suggests to us much with regard to that inseparable relationship between cause and effect, which it is indispensable that we should keep in mind while considering the subject before us.

In this connection, I could perhaps go into a more lengthened discussion of the different particulars substan-

tiating my hypothesis; but as the above remark is merely designed as a preeursor to future arguments, it would be scarcely requisite to do so. For the present, it is sufficient to assert the postulate, leaving its confirmation to those various instanees of parental and providential care which form no inconsiderable portion of my future remarks, and without a strict appreciation of which we can not realize sufficiently the immense responsibility which rests on man by virtue of his character as a *free agent.*

In the investigation of this or any other matter pertaining to the question of right and wrong, it is as erroneous as it is impious to associate with the subject the idea of predestination. At the threshold of our argument we must realize fairly and squarely the fact of man's *free agency and responsibility.* It may appear to some that I am here laying myself open to the charge of introducing extraneous matter into my argument; but in reply to those who enter this objection, I can only insist that a correct estimate of the position we occupy with respect to the Creator is absolutely indispensable to a proper investigation of the subject before us; and as such I conceive it to be of the highest importance just at this particular phase of the examination. From its very nature, it is the barometer which determines the character or quality of our conception in every respect, and like the universal presence which it represents, is perpetually present in our estimate of all we see around us; while, furthermore, according to the inexorable logic which establishes the relation between causes and their effects, all our thoughts flow from it as their common source, and are as constantly

subject to its influence as the sun, moon, earth, and stars are to the laws which hold and govern them in their respective orbits and positions.

In its application to and effect on human character, it is not an arbitrary difference imposed on this one for believing one thing, and on that one for believing another, but springs from the essential nature of man, and the conditions which surround him. To such an extent indeed does this truth press itself on the reflective mind, that it is generally accepted as a safe assumption to judge of the status of a nation according to the characteristics of the God they worship. And this, like any other correct standard of truth, is as perfect in its application to particulars as it is to generals. There is not a thought which can pass through the human mind disconnected from this source, for though the immediate force of its presence is dependent on the nature of the subject on which we think, yet it is to a greater or lesser extent present in all, the more especially so in those which, like our present subject, rise into the higher planes of life, and are necessarily more nearly allied to our impressions in this direction. An erroneous view of such an important matter unavoidably leads to false views of life, false views of our relations one to another, and false views of our destiny both here and hereafter. The line of reasoning which starts with the presumption that the Almighty is at one time to be thought of as a tender and considerate father, and at another as the author of evil and unhappiness, denies to him in the very train of the argument the consistency of perfection, and reduces him to the level of

human passion and caprice. Not so, however, the man who keeps before him the eternal truth that *the design of creation is the formation of a heaven out of the human race.* It lifts him above the mists of inconsistency and degrading ideas which haunt and fetter the investigator on the lower plane; and as he looks abroad upon the universe he sees that the welfare and happiness of every living being depend upon an observance of those laws which have been instituted for this purpose. So long as the true order of their life is observed, there is no jar in the machinery, and all things move on to this end. Nature is perpetually reminding us of the truth of this; and as we contemplate her under the various aspects in which she presents herself, it must indeed be an obtuse intellect which fails to be impressed by the striking contrast which exists between the harmonious operation of her laws and the discord and confusion so visible in all that relates to the current of human life. But it may be asked, Is the cause of this traceable to any responsibility on the part of man? In answer to this, I most emphatically pronounce that it is; for whatever our individual opinions may be on the subject of the fall, it is an indisputable fact that evil and falsity constitute large component parts of our present spiritual nature, and as such stamp their impression on everything in the world by which we are surrounded.

The dictates of life which are written on each leaf and flower are as distinctly observed now as they were when first the earth put on her floral robes in anticipation of the human race. Not so, however, with man. As far as

he is concerned, the spectacle is indeed a sorry one; and as we pause in our examination of what he is by what he was—or at least what we have the highest authority for believing that he was—the sensation is one of the deepest humiliation and regret. Between the degrees of guilt which ought to be imputed to the masculine element, as represented by Adam, and the feminine, as represented by Eve, it is not my purpose to dwell. In the historical record of Genesis the woman is certainly represented as being the first to taste of the "forbidden fruit;" but as a close and proper examination of the subject tends most conclusively to establish the belief that the woman is used as the symbol of the affections, and the man of the reason or understanding, it is easy to see that in the sacred narrative the part which is assigned to and represented by woman should be first in order. With the majority, I know that this act of Eve's has been frequently held up as evidence that woman is responsible for the ills we endure, while a few writers, such as St. Ambrose, have considered the man more inexcusable. But all this is a matter of little or no moment to the subject before us. For our present purpose it is enough that we should deal with facts as they exist; while we direct our efforts toward the consummation of that end of peacefulness and prosperity which we all desire, but which the majority of us prefer rather to dream about than to seek for in a consistent course based on the principles of divine order. And herein, I may say, lies the root of a great evil which we can not too deeply deplore or too strongly condemn. From the time when man and woman first felt that they

"were naked," it has always been the peculiar characteristic of evil to delude its victims by representing the penalty of indulgence as resulting rather from an arbitrary enactment than from a natural and universal law which no power can set aside; and so, to a very great extent, is it with us to-day. As a rule, we do not realize sufficiently *that error inevitably leads to disastrous results, while truth is the only avenue to happiness;* at the same time that the cool indifference with which we are apt to attribute everything to chance becomes one of the most painful examples of the slender importance which we attach to our individuality. Now, to any thoughtful mind, it must be evident that this requires a change. In the examination of those great and various problems of human life which are daily coming up for investigation, it is not enough that we content ourselves with a smattering of the real question at issue; while we enter profusely into such irrelevant matters, as whether the siege of Troy was an actual event or a myth, surrounded by the beauties of Homeric verse, etc. Clearly and unmistakably our minds must be kept upon the precise analogy which exists between the natural and spiritual worlds; and as in the one it becomes impossible to violate any law without reaping the consequence, so, in the other, the connection between cause and effect is absolute and inexorable. And here I would observe that it will be well for us to keep this fact in view in all our theories of social polity and sexual relationship. From the prevailing ignorance which encircled man in earlier days, and clouded his vision as to the properties and destiny of the gentler sex, our position

now is such that we ought to be enabled to behold her as the fairest flower of earth, dependent for the sweetness of her perfume on the conditions by which she is surrounded. In the predominant obscurity which then existed, it is not to be wondered at that women shared the general confusion. Now this condition of things exists no longer. In contrast to the vast beehive of industry which it now is, the earth in those days was little more than an unweeded garden, with its resources undiscovered; and it therefore is not to be wondered at that this precious flower participated in the common destiny of all unavailable and unrealized utilities. The extenuating circumstances, therefore, which we are warranted in allowing to them, are by no means applicable to ourselves; and our responsibilities are in proportion. The man of the nineteenth century has outgrown the swaddling-clothes of infancy, and exchanged the mere possibilities of intellect for those marvelous attainments in science which characterize the present age.

The great and glorious combination of the stars, which bewildered the infantile mind of humanity, and filled it with the superstitions of astrology, now opens up before the maturer and more rational eye in all the beauty of astronomy. The planets, in their mighty revolutions, are no longer signs and omens for good or evil, but worlds which, through the far-sighted telescope, unfold their atmospheric and physical conditions. From "caves, nakedness, and sheepskins," man has risen by a succession of degrees to be the accomplished designer of magnificent and populous cities; and standing by his side

fair woman casts her mantle of refinement over his social relations, making him both happier, wiser, and better according as she is appreciated.

In the great drama of the universe it is generally conceded that man is the most prominent character on the stage; but in granting this concession we are too often apt to undervalue those who from their modesty are less perceptible to the public eye; while yet in the performance of their duties, like the vestal virgins of old, they keep the sacred fires forever alive, surrounding our homes with the resplendent sunshine of pure and loving souls. In the different departments of nature it is a universal principle that the object she seeks to attain is in strict accordance with the quality of the materials she employs for her purpose; and in this respect men and women, in the law of their adaptability form no exception to this rule. The same finger of Infinite Wisdom which paints the color of the rose and guides the planets in their courses, has so formed us that we may be equal to consociation with angels while we perform our duties on earth; the consummation of this depending largely on the attention we give to those cultivating influences with which Providence has surrounded us. It is culture which has elevated us from the barbarisms of the past, and it is a continuance of and an advancement in it which rests on us as the share of our responsibility in accomplishing the end for which the world was created.

By culture, however, I would not be understood to mean what is generally construed as such, but which is nothing more than that superficial air of politeness which

induces a Frenchman to apologize to a lamp-post if he chance to run against it. In using the term, I employ it as being more expressive than any other of the various terms generally used to convey the idea of social, moral, and spiritual development. In the great march of progress *its meaning is profound;* and as such I trust it will be interpreted in its relation to the subject before us. It is a remarkable feature in creation, that man is a progressive animal, while the lower animals are stationary; thus illustrating from the starting point of observation that he has a different destiny before him. There is not an animal in the universe, with the exception of man, that is not born into the direct fulfillment of its laws of life, and enters into them with as much intelligence immediately on its infant entrance into the world as it does at mature age. A wolf, or a dog, and a fox are as much a wolf, a dog, or a fox when nursing from their mothers as they ever are afterward, and are to-day no higher in the scale of existence than they were three thousand years ago; while man, from the helpless infant and ignorant child, who has not sufficient instinct to avoid the fire because it will burn, rises after a time to the power of an intellectual giant, measuring the velocity of light, the distance of the stars, and the density of the planets. Now, to a thoughtful mind, this is surely a striking contrast, and presents a marked difference between the animal kingdom and the human race which it is well to bear in mind. I am aware that some naturalists claim to find evidences of capabilities for improvement in the animal creation; but however true this may be in some

respects, there is yet an unmistakable line drawn between that kingdom and man. There is an impassable barrier beyond which the animal, however fully and perfectly developed, can not go. Man, on the contrary, is capable of being ever onward in his movements toward a higher state of perfection, ascending as we sometimes see him to the summit of those mountains where he sees the universe as the mirror of God,—all things being specially adapted to the uses they are called upon to perform. From this eminence he sees that nature's laws are constant, universal, and imperative; expecting nothing more from anything than it is capable of performing. Rising as it were from the wonders of the mineral kingdom to the mysterious laws of the vegetable, and from that through the animal, to his own domain, he at length reaches that point where the old Grecian adage, "Know thyself," presses upon him with a tremendous importance.

And this, as I intend it should be conveyed, is the true philosophy of culture. Of course it is not to be presumed, after the varied experience the world has had, that the force of this law can be appreciated simultaneously in all communities, although it is certainly incumbent on all. In some there are traditionary customs which offer serious resistance to the expansion and cultivation of our individual powers, while in others there are influences of a more or less injurious nature which need first be removed. What, however, shall we say to ourselves in this respect? It has been remarked that "the great incubus which overlays the destinies of the East is its withered superstitions." Are we weighed down by any similar hindrance?

Not in the slightest. As a nation, we pride ourselves on the favorable conditions which are offered to the onward progress of humanity, and our responsibilities are exactly in proportion. Let us therefore look to it that our work be faithfully done in every department, remembering as we should that the subject with which we are at present called upon to deal is one of the most important which falls within our sphere of thought and action. The immeasurable wisdom which places man and woman side by side in this world, and gives to each its own peculiar and distinctive quality, points in its design to a higher, purer, and nobler end than the mere accomplishment of a feverish circle of a few short years.

Humanity is to live forever; and men and women in every act they do are contributing something toward a formation that has no end. The little child who casts his pebble in the stream, sends off his circling rills he knows not where; and so it is with us in life. There is an ever-flowing stream which, carrying forward our thoughts, drops here and there a seed along the shores which bound it in its course, and these in turn becoming either flowers fair and beautiful to the view, with sweet incense as their perfume, or on the other hand, mere poisonous weeds whose exhalations are like the deadly nightshade. As I have already hinted in the preceding portion of this chapter, there is no such thing as a compromise between good and evil tendencies; and any state of society which seeks for advancement without attending to this fact is in its position not unlike a man who cultivates his garden simultaneously with weeds and flowers. It is idle in the ex-

treme to promise ourselves improvement in the future unless we so cultivate the present as to warrant the expectation. The future is nothing more or less than an effect, of which the present is the cause; and until this is fairly realized, we are sadly wanting in those first principles which form the essential elements of every regenerative process. All around us we can see the operation of this law, the responsibilities for its effects lying at our very doors. "Whether those who are to come after us shall have every advantage to arm and strengthen themselves against the influence of evil, depends in a large degree on the conduct of the generation which precedes them in the family circle, or the wider sphere of the community wherein they dwell." And so it is with the much-vexed question of sexuality and its attendant responsibilities, qualifications, etc. "Civilization," it has been said, "has a wonderful faculty for altering and confounding the natural conditions of existence," and verily it would appear as if we are threatened with this evil (upon this question) in a very aggravated form. On the one hand, there are some men who gravely assert that women are incapable of self-government, or indeed of any share in the serious concerns of life. On the other, there are many men and women who quite as sagely set it down that women are competent for everything. As a consequence of this, both extremes are of course wrong; and happy indeed will the writer think himself should he have reason to believe that anything he may say in the succeeding chapters will so far influence readers of either sex as to induce them to give to their distinctive qualities and attributes as *men* and

women, that consideration which can alone guide us in the solution of all problems bearing on social polity.

> "Self-reverent each, and reverencing each,
> Distinct in individualities;
> But like each other, e'en as those who love.
> Then comes the statelier Eden back to men;
> Then reign the world's great bridals, chaste and calm;
> Then springs the crowning race of human kind."

II.

ADAPTABILITY OF THE SEXES ON A SPIRITUAL PLANE OF LIFE.

THE numerous instances of adaptation and design which greet the eye of the observer as he gazes on the material world, are among the most powerful and convincing testimonies that the universe is but "an effect whose cause is God." Everywhere there are traces unmistakably declaring the presence of that wisdom which alone could have conceived and perfected the glorious system embracing such a multiplicity of organization, each perfect in itself, and all supremely perfect in their relationship to each other. Far back among the ages of the past, geology lifts her voice in testimony to those correlative forms which have from time to time existed on our planet. From the very cradle of creation, as it were, we perceive the finger of the Almighty pointing all things to their specific adaptation, and leading them thereby into the fulfillment of their respective destinies.

The earth from its incipient state has been a written record of adaptations and unity of design, speaking to us as it does in its own powerful language through its successive stages of development, until it reaches its crowning point in the formation of the human race. In

no instance during the entire march of progression do we lack illustrations of a supreme Power always operating toward the preservation and happiness of its created objects. Nowhere is the system wanting in those features deservedly characterizing it as an expression in natural images of the Divine Mind.

According to the same method of order and procedure toward a specific end, that "the Eternal Sovereign arranges a solar or astral system, or causes oceans to form, and continents and islands to rise and fall," does he call into existence the slender little violet which smiles to-day beneath an April sky, and to-morrow is no more. There is design and wisdom everywhere; and everything from adaptation takes its character. The great and glorious system which we call nature forms one perfect plan; and in that comprehensive field is man. Nothing is out of order, nothing is faulty; and nature with a universal voice proclaims that all things in creation represent successive stages of the earth's returning to her heaven. First we perceive the faint and far-cast shadow of the divine life represented to us through the medium of the mineral world; next comes the vegetable, in which its brilliancy shines clearer through the various combinations of color; again the animal, in which it is brighter yet; and lastly man, in whom the three preceding culminate, stamping him as the great converging point in which the circle makes its revolution perfect. And at this juncture it is that we come to the immediate dealing with our present subject. Rising from the undisturbed systems of adaptation which characterize the material

world, the question which naturally presses upon us is the necessity of determining how far the same rule is applicable to the human race. At the threshold of this consideration much that is essential to a correct knowledge of ourselves and our destinies presents itself to us.

If our views as to the laws of adaptation which govern the material world are correct, it surely speaks for itself that there should be no break in the chain when we rise to the consideration of ourselves as *men and women.* It is not in accordance with a just idea of the Divine procedure that it should be so; and any theory which supposes it, tends seriously to invert the ultimation of those laws of order so generally apparent in other directions. Adaptation and design constituting as they do the main characteristics of the entire volume of creation, must of necessity enter into those conditions by which man as a component part of the system is surrounded.

Strictly speaking, this is so in each and all of the most minute circumstances connected with his laws of life; but in none is it more obviously requisite than in the examination of that great principle which divides the human race into two sexes, separate and independent in appearance, but beautifully conjoined and interdependent in those inner and higher principles of life consequent on their existence as *human beings.* On a cursory glance toward this remarkable feature of the Divine economy, it may perhaps be that we are impressed with a sense of admiration for its utility and adaptation merely on a natural plane; but this is by far too partial a view, and fails entirely to realize the comprehensiveness of the

design. If we desire to familiarize ourselves with the true principles involved in our sexual distinctiveness, it will never do for us to rest contented with a glance at those consequences of a material character arising from a difference of formation and constitutional appositeness. In this respect there is certainly a powerful example afforded us of the provision which nature makes for the preservation and perpetuity of her works, and in this sense it is worthy of our highest admiration. But beyond this there are higher features of the distinction, an intimacy with which tends far more to enlighten our views as to the real circumstances of our relationship than any knowledge, however accurate it may be, which we may possess concerning our physical differences and capabilities. As the first step toward an acquaintance with those laws which govern our relations, it is important perhaps to begin on a natural plane; but in doing this it is well for us to remember that there are other considerations connected with the subject which are of far more importance to us.

By all means let us understand as far as possible the precise features which separate us physically into the two classes known respectively as male and female; but let us at the same time endeavor to realize the interior and essential elements of difference which enter into and express themselves in these corresponding physical formations.

Certainly it will be admitted, by any who think seriously on the subject, that there must be spiritual forces constantly at work, the operations of which de-

termine in their appropriate seasons the sexuality of those germs which, though commencing from an almost imperceptible embryo, are destined as heirs to immortality.

In my opening remarks of this chapter, I have endeavored to elucidate two propositions which are essential to a knowledge of ourselves: first, that the universe is one great design, in which all things perform their respective duties according to a perfect and harmonious mode of action; and, second, that the end which the Creator has in view is "the formation of a heaven out of the human race."

The first of these, I think I may venture to assume, is tolerably clear to most minds; but with respect to the second, I am afraid there are few, very few, who really and truly look out upon the boundless fields of creation under a sense of its truth and importance.

In those instances where we confine ourselves to a consideration of the lower forms of life, the absence of this all-important element in our thoughts may to a certain extent be pardonable; but when it devolves upon us (as in the present case) to examine into those conditions which establish our adaptabilities to each other as men and women, it must be evident how requisite it is for us to approach the subject under a due sense of its influence.

The adaptability which makes itself apparent to us on the material plane of life is hardly more than the dim foreshadowing of that which exists on the spiritual, and which really is the feature in which, as immortal beings, we are most interested. As a general principle, it is admitted that the human family presents evidences of a

higher destiny than a merely animal existence; yet, strange to say, there are few of us who ever make the slightest effort to familiarize ourselves with the indications pointing in this direction. Surely, however, the simple acquiescence in a generally accepted sentiment does not form the boundary of our capabilities in this respect. Far otherwise; for as the summit of all wisdom is a knowledge of ourselves, and as the attainment of this end is at least partially within our reach, it becomes us to seek it with all the persistency requisite to the performance of an important duty. In our endeavors to realize "a consummation so devoutly to be wished," it is of course to be admitted that there may be much which will remain unperceived, while that which is discerned may be only partially understood. There is, it is true, no such thing as an instantaneous transition from the darkness of error to the sunshine of wisdom; but there is such a thing as a gradual enlightenment, which follows as a reward all earnest efforts in the cause of truth.

Under all circumstances, the prosecution of every important inquiry is attended with difficulties of various degrees, and in our present purpose we are favored with no exception to this general rule. The firmament which surrounds us as spiritual beings, has for many years been overshadowed by the clouds of falsity; and though from time to time first one star has peeped forth, and then another, we are yet very far from attaining that state in which we shall realize the actuality of spiritual laws as distinctly as we do the presence of natural. As a serious hindrance to anything we may seek for concerning our-

selves in this respect, we are fettered by many unfavorable conditions, among which the most prominent is perhaps the melancholy fact that we have not as yet outgrown the sentiment of a gross materialism which has come down to us as a heritage of the past.

Verbally, men have for some time admitted that they possess an immortal as well as a mortal nature; but *really* they have regarded everything from a sensual standpoint. Matter with them has been an actuality because they could see it, feel it, smell it, and taste it; while the term spirit has suggested nothing but a vague idea concerning an unsubstantial essence without the properties of either substance or form. The senses which we possess in common with the animals have been the umpires to which appeal has been made; and thus we have gradually become the victims of that bondage which shuts our eyes to everything beyond the limitations of a sensual perception. The inherent consciousness of a future state, which is implanted within the breast of every human being, instead of increasing in brilliancy and illumining with its beauty our every thought, has rather declined into a pale and flickering light, struggling for existence beneath a damp and unhealthy atmosphere. "Eat, drink, and be merry," is the maxim of a sensual world; and thus it is that in the aggregate we grow from infancy to manhood without the slightest glimmer of knowledge as to our real position in the great and glorious system of creation. Now, surely, this is not the fulfillment of our duty!

To appreciate the fullness of our destiny, it is requisite for us to realize the fact that we are *really spiritual be-*

ings, possessing a material body merely as an adaptation to our temporary sojourn in the material world. By holding fast to this important truth, we enter more and more into a consciousness of the supremacy of spirit over matter, and thereby free ourselves from the erroneous opinion that the material body is the man, while his soul is simply a sort of myth, destitute of every quality requisite to existence and individuality.

Men and women are essentially spiritual beings; and it is idle for us to rest our considerations respecting them on any other basis. In every investigation, whatever its nature may be, it is an indispensable condition that we have at least one fixed and decided principle by which to regulate the multiplicity of thoughts which naturally enter into the process of research; and in the present instance the requisition is as strictly imperative.

In contradistinction to the popular opinion which regards all things concerning us from a material point of view, we must recognize the fundamental fact that it is our spiritual nature which constitutes us human beings, giving to each his or her own peculiar individuality, and entering into and determining the extent and quality of those adaptations which constitute the cohesive principles of society.

Beyond all other considerations we should recognize sexuality as a spiritual as well as a natural provision; its influences rising into the higher planes of our life, and producing those effects which result in our interior joys and pleasures; while (in accordance with the principle developed in the preceding portion of this chapter) it affords us one of the most beautiful illustrations we have

of the Divine regard for our happiness. Commencing our observations from the early stage of childhood, and following in the channel of thought each successive stage of our development, it can hardly fail to appear to us how strongly this is the case. In our common intercourse, it is perhaps difficult for us to appreciate this truth in all its fullness; but this by no means denies the fact of its existence.

Here, as in other instances, we are stupefied by that gross sensuality which fetters our thoughts and makes humanity appear a wandering outcast, far removed from everything like a paternal care. This, however, is far from being correct. Humanity is not an outcast or an orphan thrown upon a bleak and cheerless world without a father's tender care. To those who please to make it so, it is certainly possible for them to so far engross themselves in sensuousness as to render this apparently the case; but does it make Apollo shine the less because the mole being buried in the earth can find no pleasure in his beams? Experience gives the answer; and so it is with respect to our perception of that spiritual light with which, as immortal beings, we are surrounded. To all appearances, the animal-minded and the spiritual-minded man exist in the same atmosphere; but a little reflection will be sufficient to show us that the appearance is a fallacy; for while the one goes forth in society, viewing everything through a sensual medium, the other rises above the control of his animal appetites, holding communion in a purer world of thought. As far as the natural eye can discern, both men are confined to the same sphere of action, but

really they are as far asunder as the poles. Each, it is true, enters into his social intercourse under similar conditions; but no sooner do they proceed upon their journey than their internal elements of character seek to ultimate themselves in corresponding forms of outward expression.

According to the inexorable logic which binds the cause to its effect, the sensual man perpetually generates an atmosphere in which all things appear distorted, gross, and impure, seeing as he does every woman in the same light, and this as a utensil designed for animal gratification. With him the atmosphere becomes charged with loathsome miasmata; and in the end when, satiated in his base desires, he enters on the winter of old age, it is a sight most truly sad to see him tottering to the grave with words of lust yet on his lips, and vulgar commentaries his only estimate of that confiding and affectionate being whose smile was meant to be a sweet, soft influence enchaining our hearts and lifting us into the realms of love.

Precisely the opposite of this is the experience of the spiritual-minded man. True to the dictates of his interior quality, his associations with the female sex are based upon the principles of Divine order, and as he gazes down into the depths of maidenhood's expressive eyes, a world of thought is opened up before him. In sunshine and in cloud he perceives that there is a something in the feminine soul which renders it to a remarkable degree the helpmate of man. Woman to him stands pre-eminently beautiful among the many adaptations which crowd the universe, expanding more and more in the loveliness of her character the more rigidly he examines into the nature of her

relations to us. As he proceeds from infancy to old age, the adaptabilities which Heaven has ordained become more apparent; and whether he regards her as the pure and blushing maiden scattering roses in the path of youth, or the maturer woman in her sphere of wife and mother, there still appears the same immeasurable wisdom which has made her so.

True it certainly is, that if we confine ourselves to outward appearances, the male and female principles may seem to represent perfectly independent entities; but a little thought will show us that there is manifest at every stage of our contact with each other a perpetual effort toward conjunction, thus verifying the fact that the true system of our adaptability rests upon a spiritual basis. From this it is that love, with its succession of delights, proceeds; the soul of woman feasting on the masculine properties of manhood, while we in turn are captivated by those charms which emanate from her peculiar constitution as the great refiner of society.

Are we in childhood's happy hours roaming yet beneath a morning sky, and trampling in our merry sport the flowers as they fall in our way? Simple as this seems, even here, although our infantile minds are barely more than possibilities, the germs of an inherent adaptation enter into our little joys, tincturing the rose with a more delicate hue. A little farther on, and as we pass from childhood to the stage of youth, the operation of the law becomes more evident, manifesting itself as it does in the awakening of those susceptibilities which render this season of our life so beautifully ideal and sensitive. From

their incipient state in childhood's earlier hours the principles of our spiritual nature now begin to open up into a more perfect consciousness of their existence; and as they stretch their delicate tendrils to the light, we feel more forcibly the operation of that mighty influence which emanates from sexuality. The life within us has begun to move, and in its efforts toward development it seeks for a responsive instrument as its companion in the journey of progression. At first a whisper it may be, but soon the gentle surgings of the soul approach that state when nature is more resolute in her demands, and in the aspirations of a ripening youth our thoughts and feelings seek perpetually for the echo of their own awakening music.

Around us everywhere a world of beauty meets the eye, but in *our inner life* there is a something which desires more than matter in its fairest forms can give; and this, it must be borne in mind, is a sensation to which each sex is liable, entering quite as much into the one as the other, and expressing itself in that reciprocal feeling which has existed from time immemorial, and which will last as long as men and women live. As searchers after truth it matters not to which of the sexes we direct our attention. Each in obedience to the order of its life unfolds itself to our view, offering us the key-note to our subject from the inscription on its pages; for whether we approach the blushing maiden as she sits beside some gentle stream, and sees its dancing waves as they reflect her thoughts and send the sunshine back again to heaven, or whether we propose a notice of the sanguine youth

who enters with a cloudless brow into the arena of a dubious life, the same important truth appears. Apart they seem to be, but really they are bound together by an invisible bond, which ultimates in those first dreams of love peculiar to the morning of our life. The fair embodiment which represents the female principle can sing no song but that of love—an ideal love, 'tis true; but still she sings it o'er and o'er again, and everything responds to her, because her thoughts are pure and holy. Unsullied by the contact with a guilty world, she is truly a mighty power in the universe; and as the star upon her forehead sweetly shines with virtue's light, he is a man most truly wise who can in her true quality appreciate and take her to his bosom as the companion of his life.

And so it would be possible in the whole range of our experience to discern the operation of this great principle of reciprocity and adaptation. As regards the durability of this relationship, I am very well aware that the question of sex in the future life has been gravely doubted by many eminent authorities; but really I can not conceive how a supposition so grossly irrational could ever have originated. True, it may be that during the more infantile period of the human race, circumstances may have existed which precluded the possibility of realizing *fully* the immutability and indestructibility of sex; but to account for the peculiar notions in this respect which induced even Plato to assume that it would be sufficient punishment for a man who had not performed his duties in this world to be compelled to visit it again under the degraded form of woman, would require a stretch of

ingenuity of which I confess myself altogether incapable. In the economy of life the circumstance of sex is not an accident or a mere whimsical caprice on the part of nature, but a fundamental principle running through the whole universe; and as such it can not be too heartily appreciated in its relationship to the higher planes of our existence. St. Augustine was without doubt perfectly sincere when he suggested, that as sex was *an accident*, and *not a fault*, that therefore the "fair defect" may be remedied in the future life by the merging of the feminine nature into the masculine, or, in other words, by transforming woman into man.

But let us see how this strikes us in the present day. In the formation of beings whose inheritance is immortality, can there be such a thing as *accident?* Scarcely any thoughtful mind will venture to answer in the affirmative. As the most essential element in all our hypotheses concerning life and its various surroundings, it has been already asserted in the preceding portion of this chapter, that the evidences of adaptation and design, which everywhere present themselves, are among the most beautiful and convincing testimonies that the universe is but "an effect whose cause is God;" and to this I would again direct particular attention. If we can carry ourselves for an instant in imagination to that time when first the Omnipotent mandate said, "Let there be light," and nature, beautiful in her robes of virgin purity, sprang responsive to the Divine command; and reason forward to the present time, it will be apparent that nowhere is accident or chance discoverable. The existence

of a Supreme Being, I will admit, for argument sake, to be an assumption; but "can a man walk this earth so manifestly prepared for his abode, enjoy its beauties, analyze its mysteries, and "not feel that there is a benevolent Power directing all things?" "Can a man look upon these heavens, measure the distance, the density, the capacity of each star, prescribe the motions of the planets, and summon to light new worlds to explain the aberrations of the old, and not feel that there is a hand divine that binds the sweet influences of Pleiades and looses the bands of Orion, that brings forth Mazzaroth in his season, and guides Arcturus with his sons? Shall a man look upon himself and behold how fearfully and wonderfully he is made, and not know that he is God's workmanship? Shall he make a watch, and not perceive that a superior intelligence must have made the delicate organ that keeps time in his own breast? Shall he make a telescope, and not perceive how much higher skill was requisite to make the eye which he so rudely imitates, and without which his telescope would be a worthless tube of tin? Shall he imagine that matter has done for itself what he with all his intelligence and ingenuity can not do with matter? Shall he bring down light from the stars, and not see that it is God's light? Or shall he look within himself? Shall the thinking I,—the living soul,—which knows that it is not self-existent,—that it has not existed from eternity,—shall that soul ask itself whence it came, and not feel the spontaneous glowing response, "I am the offspring of God?"

And verily, this is the sum and substance of the matter.

In everything we have the most abundant testimony that all things are ordered by a God of infinite wisdom, and in this world of perfect harmony *is sex*. As an objection to this postulate it will not do to say that the most disastrous consequences sometimes result from its influence. In this respect the fault is with the *abuse*, and not the *use;* a principle which holds equally good in the exercise of all our faculties as human beings.

By an excessive exercise of the intellectual faculties men sometimes destroy their health; but surely no one ever dreams of denouncing the attribute of reason on account of these occasional instances of detriment. And precisely analogous is the principle of adaptation between the sexes. To the discredit of humanity, it must be confessed that we are not wanting in those instances which seem to warrant the impious presumption that woman is a curse. But before we permit such a monstrous idea to enter our minds, it will be well for us to guard against the dangers of a hasty inference, at the same time that we endeavor, by an examination below the surface, to discover what the cause for this state of things really is.

Semper idem can safely be accepted as the essential characteristic of every provision which has its origin in nature as the instrument of Divine Wisdom; and therefore in any and every case where we find apparent indications of inconsistency or disaster, we are to refer the cause to some power outside of the natural law. Here, then, is the true method of our dealing with this question of adaptability and reciprocity between the sexes. Nature, as the most beautiful of her arrangements, has decreed that

there should exist between man and woman a mysterious and universal sympathy; and in this connection there is nothing whatever in the relationship which can not and will not, under a proper spirit of observance, lead us into the most enduring and superlative happiness.

As I have already said, there are many painful instances of its true character being perverted by the preponderance of animal appetites, and sacrificed upon the altar of lust; but these instances no more refute the benevolence of the arrangement than the asseverations of all the blind men in the world would disprove the glorious beauty of sunshine.

In the one case as in the other, the incapacity to perceive what really exists by no means denies the fact of existence. And to this I would especially call the attention of all moralists; while I also assert that before we can fairly understand the many and complicated questions which are daily coming up for our consideration, we must keep distinctly in mind the important truth, that the spiritual adaptability between the sexes is a fact ranging far beyond what the ordinary view of the subject would seem to indicate.

Indeed, it may be said that, in all questions of ethics, it is a principle which we can not afford for a moment to lose sight of; at the same time that any lack in its appreciation will most assuredly defeat our hopes for a final settlement of those questions of sexual relationship which are now being agitated to such an extent.

Man, it must be remembered, is man, and woman, woman, as far as their physical organizations are concerned, simply because these materialized forms fitly

represent or express certain spiritual principles, which in the beginning of time ultimated themselves into the formation of Adam and Eve; and which in all time since, and in all time to come, have been and will be inseparable from the human family. If we permit our thoughts for a moment to rest carefully on the moral or spiritual aspect of every human being, there surely can be no difficulty in discovering that each one has his or her own peculiar individuality so strongly marked as to be absolutely unmistakable, even in the most trifling experiences of life. With each and every one of us there is a sphere of thought and affection peculiar to ourselves, and which, as far as the immortal side of our nature is concerned, really constitutes "the world in which we live." And here I rest the basis of my theory respecting the relationship between the sexes.

To my mind, the Divine remark, that "It is not good that man should be alone," conveys something infinitely more than a general aphorism that society is better than solitude; while in the inward and spiritual causes which express themselves, on the one hand, in the beautiful form of woman—suggestive of love, tenderness, emotion, and a most delicate sensibility; and, on the other, in the sterner and more powerful form of man, I see the evidences of an inherent adaptability which, properly understood and appreciated, will lift us far above the discord and jargon now so prevalent.

To put this part of my argument in a sufficiently clear light is, under present circumstances, almost impossible; but if I can succeed in directing the attention of thought-

ful men and women to the fact, that it is on this principle alone that we can rationally search for the fundamental bases of sexual relationship, I shall have so far accomplished my purpose. Let us therefore carefully and tenaciously hold to it as the central truth of all our hypotheses on the subject; remembering also, that as the light and heat in the material world are requisite conditions of vegetative life, so in the moral sphere of human life and activity, the proper adjustment and harmonious action of the masculine and feminine elements are indispensable to a true spirit of culture, and the development of a noble humanity.

By an extreme radicalism we may go too far in our estimate of what is known as the question of "Woman's Rights;" or by an extreme conservatism we may fall short in our estimate of what may be described as the question of Woman's Wrongs; but in holding fast to this principle of *adaptability and interdependence*, we not only insure ourselves against the disastrous consequences of a house divided against itself, but really place ourselves in the only position in which the subject can be philosophically treated and judiciously arranged.

III.

CONNUBIAL ATTACHMENT: ITS POTENCY AND DESIGN.

ADMITTING as far as possible that the external world is nothing but a system of illusion, it is, at all events, impossible for us to classify under the same head the consciousness of our own existence as sentient beings whose faculties respond in a most marvelous manner to everything with which we come in contact. In other directions the highest truths may seem hypothetical and indistinct; but on this point the testimony is interwoven in the very *esse* and *existere*—the being and existence—of ourselves, pressing as well on the uncultivated savage as the refined philosopher, and including those multitudinous sensibilities of life not the least of which is the one embraced in our present subject, viz., the attachment between the sexes. "Strange, and passing strange," says Mrs. Jameson, "that the relation between the two sexes, the passion of love, in short, should not be taken into deeper consideration by our teachers and legislators! People educate and legislate as if there was no such thing in the world; but ask the priest,—ask the physician; let them reveal the amount of moral and physical results from this one cause. Must love always be discussed in blank verse, as if it were a

thing to be played in tragedies or sung in songs? a subject for pretty poems and wicked novels, and have nothing to do with the prosaic current of our every-day existence, our moral welfare and eternal salvation? Must love be ever treated with profaneness, as a mere illusion? or with coarseness, as a mere impulse? or with fear, as a mere disease? or with shame, as a mere weakness? or with levity, as a mere accident? Whereas, it is a great mystery, a great necessity, lying at the foundation of human existence, morality, and happiness—mysterious, universal, inevitable as death."

And this is really so. *It is "a great mystery, a great necessity lying at the foundation of human existence, morality, and happiness."* Without it, society could not remain in anything like an organized condition. With it, the sensibilities of our nature yield to that mysterious influence which guarantees the preservation of all social life, domestic happiness, and moral order. Like the material sun in its relation to the material universe, its operation is not partial but universal, penetrating as it does everywhere into the great heart of humanity, and causing it to vibrate beneath its irresistible influence.

In other phases of our experience, there may be (as I have already intimated) many things which warrant the poet in saying:

> "This world is all a fleeting show,
> For man's illusion given,"

but to this rule sexual attachment must at least form an exception. Coeval with our race, and inseparable from our destiny, it has always been as it will always be, the

most real of all realities; and as such it merits our highest consideration. The philosopher who reasons about nature with the air of a Stoic, may profess to treat it as an illusion, but it is not possible by any system of reasoning to prove this to be the case; while, on the contrary, everything connected with our general and individual experience tends to convince us of its positive character and general operation. Under different stages of social advancement its effects are of course visible in various ways; but everywhere its existence is demonstrated, its power manifest. And here we come face to face with it as a *fixed principle of nature* which we *can not set aside*, and which we ought therefore to understand as thoroughly as possible.

By metaphysicians generally it has always been urged that our culture necessitates the absolute suppression of our natural affections; but this is clearly not the intention of Infinite Wisdom, and could only have arisen from an imperfect knowledge of ourselves. The human principle is *essentially dualistic;* and in this respect the true method of our development consists, not in disregarding the instincts of nature, but in cultivating and directing them according to the dictates of a well-defined system of morality.

"I think, and therefore I am," has somewhere been urged as a philosophical truth; but the proposition, "I think, and feel, and therefore I am," would unquestionably be more corroborative of our existence, and conducive to a knowledge of ourselves. Man is man, not by virtue of the thinking faculty alone, but by that wonderful combi-

nation which brings the thoughts and feelings into that co-operative state essential to the ultimation into acts of even the most trivial desire, and without which life would assume the character of a mere myth.

Extending the range of our subject, it would be possible to adduce many instances illustrative of this truth; but fearing this may seem irrelevant, our next step shall be to inquire into its specific relation to that inborn sentiment which we describe as sexual attachment, and which, though leading under a perverted condition to the commission of the most debasing deeds, is nevertheless, under the true order of life, one of the most ennobling passions that come within the range of human susceptibility. Says Professor Woolsey in his appreciation of this truth, "Show me a great mind, and I will show you one in whom there is full development of the sexual faculties. The two always go together; they can not be separated." Again referring to the same subject, the distinguished physician Sir Astley Cooper, in his remarks on the absence of sexual vitality, declares as follows, "No genial spring is there, no blooming summer or fruitful autumn; but all is winter, dreary, desolate, barren winter, in which the springs of life are frozen up and the sexual capacity destroyed."

Now, whether it was the intention of these eminent authorities to convey a metaphysical truth or not, their language is unmistakably positive as to the correlation between nobility of mind and a due development of the sexual faculty. And indeed this is a truth inherent in the peculiarity of the human constitution, any attempt toward its reversal being sure to return to us in the reproving

tones of a violated nature. In the economy of the universe there is nothing arbitrary, everything proceeding according to that system of order which harmonizes so beautifully with a just appreciation of the Supreme Being, and which, entering no less into the prescribed methods of our existence than it does into the revolution of the moon and stars, constitutes a law which can not be violated with impunity.

Consistent everywhere, it is important for us to observe that the hand of nature always points in one direction, and if at times she seems to fail in her design, it is because we do not understand her thoroughly.

In the departments of material science this is a truth which is daily becoming more apparent; and in the examination of our present subject, though it may be more difficult of apprehension, it is none the less incumbent on us to subject our inferences to its jurisdiction. Believe me, gentle reader, it can be accepted as a fundamental postulate that nature in all her arrangements is not only infinite in meaning, but also benevolent in design; for whether we direct our attention to the telescopic observations of astronomy, the microscopic investigations of the myriad and almost imperceptible forms of life, or the calm and silent study of ourselves, we are everywhere met by that truth so beautifully expressed by Willis:

> "Go abroad
> Upon the paths of nature, and when all
> Its voices whisper, and its silent things
> Are breathing the deep beauty of the world,
> Kneel at its simple altar, and the God
> Who hath the living waters shall be there."

Is there, however, some may say, any warrant for recognizing sexuality in this sense? Correctly understood, there unquestionably is; and though in our debased condition there are many things which tend to sensualize our conception in this respect, there must necessarily come a period in the progress of humanity when in place of the monster which now desolates society, the principle of sexual attachment will be recognized as a provision of nature, whose object is to elevate and make us happy. Comparatively with what was, it may perhaps be admitted that we have made some progress; but the measure of our attainments in this direction falls infinitely short of that which must be realized before we can witness anything like a well-organized system of society. Science, in the natural world, is fast displacing old and vulgar superstitions by the introduction of a reign of glorious truth, the fruits of which have already commenced to manifest themselves; and in an analogous manner, if we are earnest as to the cause of civilization and progress, a corresponding work must be accomplished in the moral sphere of life and activity.

As I have endeavored to show in the preceding portion of this chapter, men and women are correlated by an irreversible natural arrangement, the operation of which can not in the nature of things be suspended; but from this it does not follow as a logical consequence, that the immoral evils which infest society are *necessarily* the result of sexuality. Sensualism, with its shocking results, is no more the legitimate offspring of sexual attachment than filthy exhalations are the characteristic productions of the mate-

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rial sun. In our daily experience we are all aware how the same sun which warms into fragrant beauty the violet and the rose, can, under certain conditions, be rendered productive of obnoxious and pestilential gases. And precisely similar is it with the operations of sexuality. In its original design, it is as much intended to be a beneficent boon to man as any other means in which the divine life clothes itself in its descent to earth; but in keeping with a universal and inexorable law which fills all nature, its effects can only be determined by the quality of the recipient into which it enters.

Let us permit our minds to run to seed, our appetites to become depraved, and it must follow as the day the night, that the inherent sentiment of love will be debased, and share the general chaos. On the contrary, by a process of culture and spiritual development, let us qualify ourselves for the reception of its influx, and the effects will be of a correspondingly opposite character.

As far as their primary arrangement is concerned, the faculties which constitute a human being are all of divine origin, and would, if directed in their proper channels, invariably result in the achievement of happiness. Unfortunately for us, however, this latter qualification does not exist with us, and, as a consequence, our perverted condition becomes a disqualified instrument for transmitting the laws of life in their full beauty and splendor; while furthermore it follows as an inevitable necessity, that it is impossible for us to escape from unhappiness and discord as long as the beast is predominant in the disposition of the man.

If we were to frame our judgment purely from appearances, there are many things in our common experience sufficient to warrant the assumption that one of the main purposes of life is to render humanity wretched; but surely this to any thoughtful mind can not be entertained even as a possibility.

The aim of a benevolent Providence is to render us as happy as possible, and in all cases where this is not realized, the responsibility of the failure rests with ourselves; following, as it always does, either from ignorance or disregard of those principles which have been laid down for our guidance.

Basing my remarks on reason and experience, it must be evident to every one that we are the architects of our own destinies, whether they may be miserable or otherwise; and in this respect, with what importance must the character of surrounding circumstances press upon us? In all seriousness, then, let us ask ourselves how far we can afford to tamper and trifle with a question which lies at the foundation of society.

As an indispensable condition to our common and individual welfare, it is not enough for us to rest contented with the merely superficial knowledge which now characterizes us in this respect.

The constitution of the human mind is such that it can not, without serious detriment to itself, rest satisfied with a vague and erroneous interpretation of any principle so closely interwoven in the texture of our whole being, and which at the same time exercises such an immense influence over the current of our every-day existence. Phases

of thought and social conventionalities have come down to us which are unquestionably of great importance in assisting us to arrange the fabric of society; but without a more intimate and correct knowledge of the laws which bind us as men and women in a common destiny, it is seriously to be feared that we are wanting in a reliable foundation.

The twitter of the flirt on the one hand, and the unmeaning twaddle of the coxcomb on the other, may in their way be very useful instrumentalities in examining the principle of sympathetic relationship which render such things possible; but beyond this, there are higher considerations connected with the subject which no reflective mind can pass over, and without which we can not possibly appreciate that position which is designed for us in the economy of the universe. In the arrangement of a sentiment which underlies the stratum of every society in the world, it can not in reason be supposed that an ephemeral round of flirtation on the part of woman, or a lascivious passion on the part of man, can either of them enter into the design which inaugurated the principle of sexuality. By no means is this the case; and although it must be confessed that they both exist to a lamentable extent, their origin is distinctly traceable to man's great enemy, his own depraved heart, the decisions of which are indeed sometimes enough to make "the angels weep."

As a justification to our shortcomings in this respect, it may perhaps be urged, that the lower instincts of our nature being the strongest, are therefore developed first; but this, however fairly it may have been admitted a

century ago, is scarcely admissible in face of the many facilities for our improvement with which we are at present surrounded. As a necessity flowing from our civilization, there is an idealistic as well as a practical side to our nature to be considered, the two being indeed inseparable. Now, in this connection, has it ever occurred to any of us how necessary it is to ascertain *precisely where we stand in this respect?*

In Spain, we are all aware that the ideal relationship between the sexes is that of a woman beautiful and impassionate, ministering to a life of ease and indulgence. In France, we are taught by French novelists to believe that the ideal there is a feverish and excitable little creature, capable of carrying the finest metaphysics into her love, and yet strange to say, without the ordinary faculty of common-sense or self-control. In Germany, we find the principle idealizing itself into the two remarkable contrasts of a broad-faced Hausmutter cooking good dinners and scrupulously devoting her time to the family linen; and the esthetic soul breathing the deepest longings and the highest aspirations, with holes in her stockings. Here is the idealized form of sexual attachment among three European nations. Now, what is ours? By some one it has been said that the American ideal, like the German, is of two kinds—the one the clever manager, and the other the stump orator; but from my own observation I think there are many whose hopes and aspirations rise to a higher level than either of these. At all events, for the sake of our future welfare, I am willing to hope so; and in making my future remarks will at least take it for granted

that there are some among us whose idealism lifts them above buckwheat cakes and woman suffrage, investing the subject of sexual relationship with that feeling of sanctity so essential to our welfare and happiness. Painful as it may be to make the confession, we are compelled to admit that through the vague and impetuous restlessness, the extreme thirst for superficiality, and the tendency toward indolence, coupled with an almost total disregard for modesty which characterize the modern woman on the one hand, and the numerous vitiated propensities which characterize man on the other, we are in this respect very far from being in a healthy state of progress. To the observant mind this state of things is certainly discouraging in the extreme; but still there are here and there bright oases in the desert, and with these is our hope. To the superficial and frivolous, the ideal character of sexual attachment may change, chameleon-like, from time to time; but to those who have insight enough to look below the surface, there is but one consistent method of interpretation based on the profoundest working of a psychological law. And with this fact in view, I proceed to that examination of the next phase of the subject, which brings us naturally into a clearer appreciation of this faculty in its effects on our individual life, our social welfare, and our general advancement.

IV.

MARRIAGE THE TRUE ORDER OF LIFE.

IF ever there had been a state of society discovered which consisted *entirely* of either men or women, there may be some ground for the assumption that they are not absolutely interdependent members of a common whole; but as this has never been known to be the case, the Amazonians being undoubtedly an invention of fiction, the inference naturally is that there can be no such thing as celibacy or prohibitory intercourse without the most serious injury.

Refinement, civilization, and progress all depend upon a proper appreciation and well-directed management of the two forces which are continually acting and reacting on society, and which may be embodied in one word, sexuality; and to the accomplishment of this end, it is the aim of the writer to show that marriage or monogamy forms an essential ingredient.

As an evidence of this truth, it would perhaps be sufficient to some minds to urge that the generality of the practice, conducive as it has been of the highest and noblest ends, is ample proof; but without in any way waiving the claim to this testimony, there are other and

deeper considerations which may assist us in the process of examination.

By a regular series of progression, it is a remarkable fact that all customs or conventionalities take their rise from the promptings of necessity; and beginning with the conversion of natural facts into moral hypotheses, thus introduce the elements of law and order into the currents of life. And especially marked is this method of procedure with regard to the laws of marriage. It has been remarked that "it is not in the power of art to improve nature in relation to her general design;" but it must be admitted that it is the province of a cultivated mind to render her works more fully and specially subservient to the general welfare of humanity.

The earth would, without doubt, spontaneously yield its natural productions; but by the application of labor in connection with science, her productive capacity is in many instances wonderfully increased; besides which, the various qualities of her various productions are better understood and appropriated according to their specific uses. And comparatively is this the case with reference to the possession of our faculties and the uses we may make of them. A gift which is certainly quite as precious as the earth, is that of woman; and in this connection one of the greatest as well as the noblest problems is before us. Like the soil, it would be possible for her to be possessed in common, or to be surrounded by those conservative principles of individual right which form the bulwark of every well-organized system of society.

But it must also be observed, that as in the case of the

soil the principle of common ownership has been found untenable, so in the case of woman the most disastrous results would necessarily follow from anything tending in that direction. Under anything pertaining to this theory of common ownership, it must be evident that the exquisite touch of feminine grace would very soon be lost sight of; and though it has been beautifully said by Milton that "Virtue would see to do what virtue would, by her own radiant light, though sun and moon were in the flat sea sunk," the sequel, under these conditions, could only be that wherein woman would be neither cultivated, cherished, nor appreciated; as a consequence, the result being only that of debauchery, lewdness, and degradation.

In our undeveloped condition, it is absolutely requisite that we should be subject to certain social restraints as a counteracting influence to our depraved appetites; and as a preventive of this character there is nothing that I am aware of so thoroughly effectual as marriage, considered in its sacred trust and solemn obligations. By the opponents of monogamy it may be argued that we have no direct authority for concluding that it is the best condition of human life; but to this objection it is hardly requisite to do more than to refer to the dictates of reason, together with the testimony of experience, and the inferences flowing from the wonderful provision of nature in her numerical adjustment of the sexes, according to which she arranges that for each male one female child should be born. At times it is to be admitted that these equalizing forces are disturbed through the instrumentality of war; but this constitutes the exception rather than the rule,

while the tendency of events is always toward a re-establishment of the former equilibrium.

Society, it must be borne in mind, is a distinctly living organism, and only as its members are properly adjusted to each other can we hope for anything like a healthy state of action. If we turn to polygamy, as a contrast to the good effects of marriage, its characteristics are such that while they not only violate natural order, they are also productive of specific evils which in a very short time would sap the foundations of any social edifice. By mankind generally it is not sufficiently appreciated to what an amazing extent our social arrangements exert themselves on the formation of character, and what a perpetual warfare is kept up between the lower propensities of our merely animal nature and the higher aspirations of the spiritual; while to subjugate the former and cultivate the latter, polygamy does not offer a single advantage.

By the Mormonites as its representatives, it is, I believe, urged that the practice is favorable to the increase of population; but whether this in all instances can be construed as an advantage is by no means certain; besides, even admitting the truth of the theory, it must be apparent to all that the ratio of increase would be infinitely greater if, instead of one man having half a dozen wives, each woman had a husband whom she could conserve to herself, protected by the sanctity of matrimonial obligations.

Again, if we look in the other direction, and mark the operation of the other extreme, celibacy, it is clear that it is no less fraught with danger; for as plurality of wives is female prostitution under a legitimized form, so with

celibacy, incest and fornication are its invariable tendencies. Both may be said to belong to the Sybarite order; and really as a choice between two evils, it is hard to say which is the least. Both strike at the very root of social order and domestic happiness, and in their consequences render impossible the cultivation of those graces and virtues which shine so beautifully in a well-ordered household. Among the Romans, with their usual amount of practical sense, the necessity of fostering an inclination to marry was at one time appreciated to a remarkable extent. The Emperor Augustus, to check the growing debauchery of the Roman youth, encouraged with rewards the births of children born in wedlock, at the same time that those males who remained unmarried after a certain time were subject to heavy penalties. But, it may be said, coercion is not always the most desirable remedy; and this I admit to be true. With us it is perhaps as well that we have no such severe statute as the one referred to; the truth being, that if we are really desirous of anything like a high standard of moral excellence, it would be idle for us to rest our hopes on legislative measures, which at best can only deal partially with effects, without in any way touching the causes which produce them. In its experience the world is more mature now than it was in the time of Augustus, and as a consequence our course of action should be more in harmony with the deep-seated and voluntary convictions of a discriminating manhood. In this sense let us then ask ourselves the question, What is marriage, and what its relations to the great problem of human culture and development?

To admit in a vague and indefinite manner that it is one of the provisions instituted by Divine Wisdom is not enough. Above and beyond this cursory view of the subject, it is our duty as intelligent beings to seek for a more intimate acquaintance with its laws and operations. On the contrary, however, it is to be observed that polygamy and celibacy carry sufficient superficial evidence to determine immediately their evils and demerits; but with regard to marriage, it is almost impossible for us to frame anything like a just estimate of its character otherwise than through a careful and studious examination of those qualities which, besides forming the basis on which sexuality was designed to rest, enter so minutely into the hidden principles of our higher and inner life as to escape the notice of all who seek no farther than the surface. As matters now stand, there are doubtless many minds who are ready to accept marriage in the mystical sense imparted to it by the Catholic Church; but in the face of a severe criticism it is hardly safe to seek for no other and more tangible sanction for its observance. Partly by elevating the ordinance to the standard of a sacrament, and at the same time representing it as being symbolical of the union of Christ with the Church, there has been more or less in all Christian communities a sentiment fostered which certainly tends to impress us with a degree of solemnity proper to the occasion. The doctrine, however, is not sufficiently definable for the scrutinizing mind of the nineteenth century, and therefore, while it is admitted that the figure is one of great beauty, it is scarcely realized otherwise than as an ideal

picture not applicable to the prosaic current of every-day life. And here I would observe, we arrive at a very important point in our considerations respecting marriage and the position which we assign to it in the great problem of human culture and happiness. From its essentiality as a system based on humanizing principles, it is one of the peculiar characteristics of our Christian civilization that it differs from its pagan antecedents in the fact that while the latter found its highest idealistic types in the masculine expression of character, so the former in its sublimest aspirations points us toward the soothing and softening influence of womanly characteristics and virtues, thereby necessitating at least the propriety of such social regulations as will best facilitate and develop what is evidently the germ of a vast and highly toned system of culture. This, I contend, can *only be found in marriage.*

As lovers of antiquity, it is perhaps both natural and proper that we should admire the Spartan mother in her devoted sense of patriotism; or even Portia, in her prudence, philosophy, and courage; but in these days of an advanced civilization, when we are gradually rising to the fact that woman's position may fairly be taken as the barometer of our culture, surely it must be manifest to us how much we need to attend to the proper regulation of those social functions which can alone insure her ultimate development into that embodiment of love and tenderness to which she is perpetually striving, and which can only be accomplished through marriage. In this connection I readily admit that we are still laboring under many false and erroneous impressions concerning

the relationship between matrimony and this element proceeding from the feminine soul, so essentially the great modifier and refiner of our civilization. This, however, can not always be the case; and as we move onward in the course of progress, and are obedient to the indications of this barometer, our theories of morality must necessarily become clearer, our appreciation of virtue more vivid and distinct, and marriage with its sacred obligations and solemn responsibilities be enforced with a new earnestness of appeal.

As a necessity, consequent on mankind's comparatively undeveloped condition, it is of course to be admitted that marriage in its earlier stages amounted to little more than the crude notion of an undefined civilization; but this by no means depreciates the position which it is destined to hold hereafter. In this, as in other instances, it is one of the peculiar characteristics of progress that what may at first commence as an apparently indistinct uncertainty resolves itself afterward into a scientific truth and a philosophical expedient. Indeed, it may be observed that this is a consequence inherent in the nature of things, for as it is not in the power of any man to create a truth, it is but natural that the pioneering minds in any discovery should in their first impressions realize little more than the dim outline of that beauty which opens up more fully under a prolonged and better acquaintance. This is proved to be the case without exception in every department of knowledge, and therefore it necessarily must be so with that most complex of subjects, the regulation of civil society. As inheritors of a wide and

diversified experience, it would be obviously inconsistent in us to limit our ideas of astronomy by the earlier discoveries and confused notions of the Chaldeans; and in an analogous manner our course is plain with regard to all important questions bearing on our social existence. In this respect, whatever our differences of opinion may be concerning the origin of the human species, there are too many evidences surrounding us to permit our doubting that the designed condition of humanity is a progressive one. In everything connected with the principle of progress, observation proves how necessarily slow the movement sometimes is; but this there is no need for interpreting unfavorably. It is being gradually recognized as an established fact, that there is no such thing as instantaneous transition from one state to another, either in the natural or moral world, and in our views of social economy it will not do to disregard this truth. Theoretically, it matters not whether we prefer the savage idea of man's descent from the lower animals, or the more sublimated one of his appearance on earth as a distinct species. Without any detriment to our subject, we can easily afford to dispense with the conflicting elements growing out of these two opposite hypotheses, confining ourselves instead to the consideration of living facts which are continually pressing upon us, and in connection with which the following quotation from one of our leading journals may serve as suggestive evidence.

"Is Marriage in Danger?—The growing laxity of the marriage tie and the ease with which divorces are now obtained in nearly every State in the Union have called out, on the one side,

such men as President Woolsey to declaim against the dangers which threaten this social relation, and, on the other side, there is now a regular school of writers and religionists who boldly announce their opposition to the marriage institution. The small beginning of Nichols, who wrote a novel advocating free-love, has at last culminated in an established literature devoted to that end. As might be expected, Chicago is the seat of this new school of writers, and Chicago publishes and supports a large weekly journal avowedly devoted to the abolition of marriage and the substitution of the largest license. The contributors to this journal are generally women, some of whom sign only their initials to their contributions, while others boldly annex their names, maiden or marital, to the ideas they advance or advocate. The West is also producing a series of novels written by such women as Mrs. J. S. Adams and Mrs. Caroline Fairchild Corbin, covering with the thin disguise of a story a pronounced advocacy of the free-love doctrine. One of the writers in the anti-marriage organ to which we refer says in a recent issue: 'There is scarcely anything left now but the name of marriage, so loose is the system of divorce becoming, when parties are left as free to unmarry as to marry, and that point is almost reached. The old idea of marriage is dead past hope of resurrection;' and this writer rejoices that it is so, because marriage 'is contrary to the whole spirit of the age.'

"The supporters of this new organ and the new school of anti-marriage literature may be counted by the thousands at the West; and at the East even Mrs. Stanton has written a pamphlet which more than insinuates that the existing laws relating to marriage are necessarily bad, because they are wholly framed by men. The laws relating to divorce are every year and everywhere becoming more lax. The other day conservative South Carolina granted, at Charleston, the first divorce ever permitted in that State. The woman's rights business is really an approach toward invidualism and individual action in all things, in regard to the marriage relation with the rest. The positive advance the new and dangerous doctrine is making and the hold it is taking upon large masses of people is a matter of grave import to the future of this country, and the subject commends itself to the philosophers and preachers who are interested in our social progress.—*New York World.*

And verily this is a subject which "commends itself" not only "to the philosophers and preachers who are in-

terested in our social progress," but also to every right-minded man and woman who has the welfare of humanity at heart. Judging from the whole tenor of the proposition, there is quite enough to cause the most profound anxiety; but when as a climax to this monstrous theory it is urged that marriage "is contrary to the spirit of the age," we may in all seriousness question ourselves as to the possibilities of the future; while we at the same time enter our most solemn protest against the enunciation of a theory so glaringly opposed to the higher sentiments of our natures, and so manifestly subversive of all that is beautiful and good in society. By the inexorable logic of cause and effect, it must be remembered that spiritual diseases flow as certainly from a defective system of morality as physical diseases do from a disregard of well-known hygienic laws; and as with the individual, so with society, which in its strictest definition is nothing more than a consolidation of sentiment and interest under an individualized form of existence.

"Man's place in nature," says the Duke of Argyll, "has long been and still is the grand battle-ground of anatomists and physiologists;" and really it would seem as if this novel and pernicious literature would consign us to an equally unsettled condition in a moral point of view. Fortunately, however, for us, there is a spirit brooding upon the face of the waters which will accept nothing without analysis and inquiry; and to this it is that I appeal as referee in so important a matter. If we are careful for a moment to observe the operation of human affairs, it will be easily discerned that the grand instru-

mentality which Providence has instituted, not only for the preservation and perpetuity of his works, but also for our development into the highest standard of spiritual excellence, is the family state, and therefore any theory which professes to deal with the subject can only be safely measured by its capacity to subserve that end.

As an objection to this postulate, it is of no avail to urge that there are many serious objections to our marriage laws as they exist at present, for however much this may be urged with the authority of truth, it merely touches the civil side of the question, without in any way penetrating into the interior or spiritual region.

In the interpretation of this relationship and its reconciliation in practice with our highest principles of justice and morality, it is to be admitted that mankind has in many respects been sadly at fault; but in our failure and culpability in this direction it has never been, nor can it ever be, in the province of error to disqualify the claims of marriage as the central sun round which the thoughts and actions of a perfect social system must necessarily revolve. "Humanity," said Pascal, "is but a man who lives perpetually and learns continually;" and in the verity of the proposition there is perhaps no phase of life which furnishes so apt an illustration as that having reference to the formation and government of society, and flowing from which there springs the appreciation of those spiritualizing sentiments which draw the great distinguishing line between the cultivated man and the uncultivated savage. From such theorists as those who advocate the abolition of marriage and the substitution

of the largest license in its stead, humanity must sooner or later turn with a sensation of disgust; and upon the old and well-founded principle that "prevention is better than cure," it is infinitely preferable to do this through the foresight and promptings of a clear-sighted reason than the painful remorse of an erroneous course of action.

The path of human progress is clear, consistent, and rational, but in order that the great body of humanity may be introduced into the current of the stream, one of the most essential requisites is a proper understanding of that profound yet barely recognized subject, the law of influence on the formation of character, and in connection with which I need hardly remark that our social and domestic arrangements are among the most potent. As an example of this, take, for instance, the miserable sham which passes in the aggregate for the woman of the period on the one hand, and the partially developed animal which passes for man on the other. Now, surely in this it is not to be supposed that either of these productions is a legitimate consequence of civilization, were it in its true order. Certainly not. So far as the first is concerned, there are many things, such as superficiality of thought, an unnatural system of training, and an imprudent restraint in intellectual pursuits, which conspire together to produce this creature of frivolity, pads, puffs, and ornaments. Respecting the last, a wide range of experience proves that all the sensuousness and lascivious desires which characterize men generally are directly traceable to influencing circumstances which so insinuate themselves as gradually to become a part of the character.

Similarly, therefore, if an examination proves, as it undoubtedly will, that these considerations are correct, it follows of necessity that marriage, according as it is appreciated or depreciated, must exercise a most powerful influence under the same law. Manifestly this is so; and like every other truth, the more rigid the investigation into its merits the more distinctly will they appear, not only on the surface, but like the higher principles of a mathematical problem, running through the entire question and harmonizing it in all its parts. The sphere of influence which emanates from home is by far the most powerful instrument in building up human character; and in order that this may be pure and holy it is an *indispensable* condition that we not only preserve what few notions we already possess as to the sacred nature and divine institution of marriage, but furthermore realize its importance as a social preservative and a great moral necessity. If we please to set aside the testimony which springs from its operation under the most favorable conditions, there can be no doubt that bad as the world now is, that it would be infinitely worse were it not for marriage, which even in its present condition constitutes the golden chain which binds society together, and saves us from both social and moral disintegration. In the lower and more undeveloped phases of human life, it may be true that its good effects are scarcely discernible through the immense amount of animalism which so largely preponderates in these directions; but even here, who will attempt to say that its presence as a counteracting influence to crime is not the greatest possible

advantage to society, while at the same time the reduction of the principle to its logical consequences brings us fairly into a realization of that state in which, the intellect and the affections going hand in hand, humanity will be more and more elevated into a perfect appreciation of its destiny. In this connection there can be but one answer; and only so far as its importance is realized can we hope for a healthy regulation of those social forces which are necessarily the formative principles of both individual and national character.

By some persons (and more particularly ladies of a questionable age), it may be urged that as matters now stand, every woman can not be married; but this, springing as it does from our eminently artificial state of society, furnishes only another reason why marriage should be propounded no longer merely as a respectable thing to do, but as a broad and comprehensive principle lying at the foundation of human happiness and development. In another place I have already remarked that no society can be considered in a healthy condition which does not contain within itself a distribution of the male and female elements so arranged as to operate perpetually on the moral world in a manner similar to the operation of light and heat in the material world; and as this is not an hyperbolical expression, or merely an empty comparison, but a correspondence grounded in the nature of things, I wish again to call attention to it as an essential condition of all sound reasoning on the subject, while it is also one which enters most minutely into the principle of marriage and its application to the law of human progress. I know

that, by a great many, it is in some respects looked upon as involving a sacrifice of the individual powers of woman; but really this is an objection so positively absurd, that it carries on its surface its own refutation; the presumption serving merely as an illustration of the gross ignorance which exists in some quarters concerning the highest truths of our existence.

And thus we are brought to that conclûsion which the importance of the subject demands, viz., the indispensability of marriage as a refining influence and preservative of social order. It matters not how far we may be inundated with erroneous and subversive theories on the subject, there is no modification of society which can displace the *fundamental fact of sex;* and as long as this exists, we can only cling to marriage as the central arrangement by which our ideas of relationship must be regulated. By a writer in the *North American Review* for July, 1867, it has been said that "the tendency of legislation in all modern states is to reduce marriage to an instrument for the legitimization of children simply, leaving all the relations of husband and wife, which are not necessary to this end, to be regulated by individual will." But I would ask, if there is no higher reason behind this circumstance, why should children be legitimized at all, or why can they not be taken care of by the state, as in Plato's Republic?

In this respect, the truth is, that there are inner and spiritual principles at work which no "tendency of legislation" can set aside; and which ultimating themselves into the form of matrimonial relationship, not only give to

society some of its most beautiful traits of character, but also induce those soft and humanizing sentiments through which civilized life is gradually asserting its dominion over the lower instincts of the animal. In every aspect, and under all conditions, the family is the appointed nursery of the human race; and as such we can not cultivate too carefully an influence which, like this sacred bond of connection, enters so largely into the formation of character and the determination of our happiness or misery. Following in the footsteps of Lycurgus, it would perhaps be possible for us to raise up a nation of warriors by transferring all infants from their maternal care to a gymnasium to be reared as children of the state; but clearly this is not the design of modern civilization. The family in its true character as that little world in which our first impressions are received, *is the only true basis of society*. Surely, then, in view of all these facts, the importance and sanctity of marriage press upon us with tremendous significance. It has been perverted in many respects; but it is still the great fundamental law of sexual relationship lying at the foundation of society, and affording us the opportunity of those chaste and spiritualizing associations which center in that brief but most expressive word, *home*.

Truly it may be said, what tender associations, what sacred memories cluster round this simple word! and as we follow in their effects the impression here received, he must be miserably short-sighted who can not discover that upon *the purity of home* depends the cultivation of those qualities which alone can render us noble, virtuous, and

happy. And here we are brought to the conclusive point in my argument.

Believing, with the Socialists, that society is merely a congregation of individual units, held together by self-interest, is not enough. Above and beyond the instinctive feeling which impels men to herd together for their common welfare, there are higher, nobler, and purer considerations connected with the idea of social intercourse which we can not afford to lose sight of, but which we can not fairly realize until we have learned the inestimable value of those spiritualizing influences which like marriage enter into our inner life, and call into action the tenderest sympathies of our nature.

V.

EQUALITY OF THE SEXES, THE NECESSARY RESULT OF A WELL-ORDERED CIVILIZATION.

AS a legitimate sequence resulting from our considerations in the preceding chapters, it follows naturally that one of the most important necessities which press upon us in connection with a correct theory of relationship is the broad and comprehensive principle involved in the recognized equality of the sexes. In this respect we can not be too careful to have clear and decided views; since this it is which, to a very great extent, gives character and complexion to all our estimates concerning social life in its demands and necessities. Viewing the question from the point of view of the more enlightened portion of the community, it may be our first impression that the subject needs no agitation; but this is a decided fallacy, and only exists in consequence of our disposition to prejudge the case, or at most to construct a verdict on *ex parte* evidence. To those who are satisfied with a merely superficial glance at the subject, there may be some degree of plausibility in the appearance; but if we permit ourselves to think for a moment, it must be apparent that the respectable compromise which passes for an equitable adjustment of the

question, is in many respects sadly wanting in the qualities of fairness. As a justification of the present state of things, it is folly to urge that it is warranted by the relative capabilities of men and women. As an excuse (I will not say warrant) for this monstrous injustice, there could be no feebler reason assigned. In the present state of our slender psychological information, I should like to know what man there is who can come forward boldly and *prove* his position by a system of sound, logical reasoning. In all seriousness I claim that it can not be done. By an ingenious contrivance, it is of course possible to prove that the majority of women are so sadly the embodiment of frailty and brainless excitement, that there appears a certain amount of intellectual disparity which egotistical men proudly point to as the evidences of an inferior capacity, and, therefore, secondary position. Certainly it is to be admitted that women as a rule are very far from being what they should be; but, in acknowledging this fact, where does the responsibility of the evil rest? Have women made themselves what they are? or are they hot-house productions raised in this particular manner because it has so far suited the prevailing taste of men? The answer for the time may be withheld; but the day is not far distant when men, instead of pointing arrogantly at these specimens of frivolity, will rather blush that they should have so far betrayed their trust as to distort the characteristics of the being whom Providence intended as an equal companion, whose mission is to purify the world and develop a noble humanity.

Unfortunately for our progress in this respect (passing

over the innumerable herd who look upon woman as a mere thing), it has always happened that even those who have approached the subject with the very best motives, have been led into the error of supposing that the doctrine of equality between man and woman necessarily tends to destroy the distinctiveness of sexhood, and thus leads to an amalgamation or unnatural sameness of character. On this point, however, there need be no apprehension. Woman by virtue of her inherent and fundamental qualities will always be woman, while man under the same law will always be man.

But it is highly important that we have clear and correct notions as to what the terms man and woman *really mean.* As rational beings, it is not enough for us to pass the subject over with Dr. Bushnell's definition, that "man has some attribute of thunder, but there is no look of thunder in the woman."

Graphic and satisfactory as this explanation may be to those representatives of manhood who pride themselves on their approximation to the characteristics of Bombastes Furioso, it must be evident to all who think seriously on the subject, that the intrinsic value of the proposition rises no higher than an infelicitous attempt to substitute blustering for reason. Clinging yet to the barbarous estimate which determines the value of all things by their relative amount of physical force, it is painful to see how, even in the case of conscientious inquirers, this dominant spirit enters into and characterizes all conclusions.

True to the pertinacity with which error has always been espoused, we have not yet learned to reason from

realities rather than appearances; while, to refer to the author previously quoted, the old principle of introducing Scriptural texts is resorted to as an efficient means of silencing the remonstrances which are daily being raised with more and more potency. In the experience of the world, this, however, is not the first time that the Bible has been placed in the front so as to give sanction and plausibility to customs which, standing on their legitimate merits, would not for a moment be tolerated in a civilized community. Strange as it may appear, it is the prevailing characteristic of human nature to bolster up error in all possible ways; and as a consequence of this, it is the most difficult thing to persuade prejudiced minds to listen to anything which deviates from the ordinary beaten track. Truth, however, is immortal and can not die, while error is mortal and can not live; and on these facts must rest the hope of those whose aim is the regeneration of society.

Like the propagation of every truth which clashes with long-cherished principles of evil, the doctrine of woman's equality with man will naturally be of slow growth; but that it will ultimately be incorporated as a law of life and social necessity there can be little doubt. Under a barbarous or semi-civilized form of society it is hardly surprising that we find the position of woman that of a menial and an instrument of gratification; but when in that highly refined form of civilization which is the boast of the nineteenth century we find men in all seriousness protesting against one of the most essential ingredients of our culture, we are painfully reminded that human nature

has within its breast the seeds of evil and falsity quite as much as those of goodness and truth.

Without referring very far back in the annals of the past, it is very easy to perceive that this very question to which so much opposition is offered, has always been the great barometer that has measured the social progress of all nations, and which, from its very nature as the basis of spiritual progress, contributes quite as much as anything else to establish those points of difference which exist between the savage Ethiopian and ourselves. "From caves, sheepskins, and nakedness" to our present position as designers of magnificent cities, it has always been a predominant feature of our progress that the position of woman has steadily improved according to the ratio of our true advancement; while, furthermore, within the entire limits of our observation and experience, it is a self-evident fact that the doctrine of inequality, wherever it has been espoused, has invariably led to the most disastrous results. Unwilling as arrogant men may be to admit it, there is nevertheless a decided inclination on the part of human nature, when free from restraint, to give itself up to immoral tendencies; and where the indulgence can be tinctured with the slightest show of sanction, the impetus of the decline is proportionately accelerated.

Without any exaggeration, reader, this is precisely our position to-day with respect to the doctrine of woman's equality with man. Failing, it would seem, to derive any instruction from the lessons of the past, or from the dictates of reason and justice in the present, the masses of men are so far held captive by the preponderance of

their animal over their spiritual natures that they affect to despise the recognition of a principle which in a well-ordered state of things must necessarily form the continent and basis of society. Without the necessity of running into the extremes of a wide distinction, such as that which characterized the ancient Greeks, it is quite possible for us to be seriously culpable in what I have before described as the respectable compromise which passes for an equitable adjustment of the question. Indeed, as matters now stand, it is hardly saying too much to assert that our position in this respect is rather the more dangerous of the two. In the extremes of human conduct, it is always easier to deal with absolute fiends or angels than it is with that middle class which, filling in the vast interval between the two extremities, comprises the formidable catalogue known as *respectable sinners*, and which, without exceeding the limits of a legitimate comparison, expresses exactly our position with regard to this fundamental question of sexual equality. With all the air of complacency and self-satisfaction, it may be very gratifying to masculine pride to say that things are just exactly what they should be, and that the secondary position is designed for woman through the constitution of *her nature* in its relation to that of man. But again I protest that the presumption of inequality on the ground of *nature* can only be accepted as a false and hasty inference, without in the least rising to the dignity of a logical deduction. In this as in every other unregenerate state, the truth is, there is always a pertinacious clinging to error long after the misty ignorance which caused it

has been dispelled; and in this consists the real difficulty which fetters the movements of humanity at the present moment. Readily I admit that there are few, if any of us who would brand the female sex with that absolute grade of inferiority which existed in earlier ages of the world; but between this and the realization of sexual equality as *an active necessity*, and not as a mere conventional phrase of polite society, there are many stages of requisite progress yet before us. But some may say, admitting all this, *Cui bono?* Is not society, as it is, progressing favorably enough to render unnecessary the agitation of this abstract question, as it is generally called?

To these I therefore answer accordingly: first, that there is a great deal of good to be derived from the agitation of the question; and second, that things are not so exquisitely perfect as our first impressions would lead us to believe. But to return more immediately to the evidence on the subject, let us see if there are any instances of the past which we can adduce as relevant testimony. On this point we are fortunately not left in the dark, and without going into some of the more remote nations of the East, there is comparatively enough in the annals of Greece to furnish us material for thought and wholesome instruction. There, if anywhere, it is fair to say that the theory of inequality has been fostered and experimented on with the best possible chance of its proving a success, provided it had any germ of merit in it. Instead, however, of its serving this purpose, what is the testimony of facts? Without exalting her intellectual standard one

particle too highly, it may of a truth be said that Greece was the fair embodiment of all that is beautiful and sublime in philosophy, science, and art; but in her moral and social relations, the picture presents a very different appearance.

In everything pertaining to the higher branches of intellectual culture, the Greeks may fairly be considered as the type most worthy of imitation; but in their doctrine of feminine inferiority there is a great gulf placed between the high state of their intellectual attainments and their miserably low condition in a bi-sexual point of view; the legitimate consequences of which were such enactments as that of the mild and judicious Solon, according to whom a robust and healthy Athenian might claim the wife of one possessing less muscular physique; or, more shocking still, the prompting of that sentiment which sent promiscuously from their army (when engaged in a war with the Myssinians) some of their ablest men with full powers to enjoy all conjugal privileges with the wives whose husbands were absent.

In introducing this example, I am of course aware that as the Greek civilization was in many respects nothing more than a reflex of the East, there is a certain degree of allowance to be made for their shortcomings; but as my object is solely to prove the *inevitable connection between an erroneous principle and its disastrous results*, it will be seen that a censure of the Greeks is not my desire, except so far as they are identified with the evil which it is my purpose to condemn. Error, by an inexorable law, is connected with disastrous consequences; and in the

operation of society it matters not whether its presence be due to ignorance or to a willful disregard of the proper course to be pursued. Under all circumstances and conditions the sequel is the same—a fundamental truth which it would be well for us keep in mind in all our arrangements of social polity. At this point it may be urged by some as their last resort, that St. Paul sanctions woman's inferiority to man; but if we are prepared to measure the merits of the question by this method, we can not avoid carrying our deductions to their logical conclusion, which, as Mr. Mill very justly observes, renders it imperative on us to accept his declaration, that "the powers that be are ordained of God," as sanctioning also military despotism as the true and legitimate form of Christian government. The truth is, that the letter of Scripture was not designed as a means of inculcating the details of either social or political economy; and any resort to it in this spirit is only calculated to shake confidence in it as the Divinely inspired word, which in its internal and spiritual signification it really is.

Reluctant or incapable as the circumscribed intellect may be to discern it, the fact no less exists, that the secret cause of Christianity's progress has consisted mainly in its vast and comprehensive theory of equality, so thoroughly adapting it as the religion of a progressive people, and at the same time elevating woman from her degraded position under paganism to the partial acknowledgment, at least, of her quality as a mighty spiritual influence in the world. How far, then, shall we carry this principle of liberality which has done so much to civilize the world? By

exercising our most ordinary judgment in the matter, it must be clear that any principle which encourages antagonism is detrimental alike to both parties concerned.

Harmony of action must be the true method of elevating humanity, and in this respect one of the most powerful auxiliaries is that equitable adjustment of the sexes which claims for each the same rights and privileges.

In direct opposition to the common postulate, which infers a series of misfortunes from the carrying into effect this principle of equity and equality, I strongly insist that it is the only perfect method on which a well-organized system of society can be founded; and in connection with which, suspending if we please the formidable array of facts which demonstrates to what an extent the existing state of things has been productive of evils of a very serious and aggravated nature, it will be well for us to observe that the equalizing doctrine possesses the highly important feature of being based on the principles of justice, a consideration of itself sufficient to recommend it to all thoughtful men. As an offset to this, it would not of course be surprising to hear some extremely fossilized individual exclaim that society as it is has reached its zenith of perfection; but a remark such as this can only provoke a smile of contempt from those persons whose judgment enables them to see things as they really are. Without taking the trouble or having the ability to think on the subject, it is possible for us to conceive that in our present social relations we have arrived at the necessary qualifications for a modern paradise; but no sooner do we commence a process of strict investigation, than we are lit-

erally amazed at the flood of incongruous arrangements and pernicious tendencies which breaks in upon us, and which wrings from Dr. Bushnell the confession that, "looking over this whole chapter of our civil and social state, we are mortified to find how largely it is a chapter of wrongs, or of only half vindicated rights." And thus in the present constitution of society it must ever be.

Spiritual as well as physical diseases, to be effectually removed, require to be traced to their respective sources; and in this case, as the diagnosis unquestionably rests on that ill-adjusted method of our sexual relationship, which constitutes so glaring an anomaly in the world of modern progress, our only alternative consists in applying the remedy accordingly.

Again, in answer to those multifarious dangers which we are continually reminded attend any extension of the idea of sexual equality, and about which so much nonsense has been written, I can only say that they are excusable simply on the ground of ignorance, and can no more be accepted as testimony to the demerits of the principle, than the protests of the medical world in the sixteenth century against Harvey's theory of the circulation of the blood can now be received as demonstrative evidence.

In dealing with this subject, I do not for a moment pretend to say that it is either requisite or politic to shut our eyes to the many defects which the modern woman exhibits; but what I do say is, that impulse, frivolity, etc., are quite as much and a great deal more the creatures of circumstance and habit than they are of nature, and as such that the present superficial estimate of our relation-

ship is the direct cause to which their existence is attributable. Glancing over the entire region of the discovered world, there is no fact more evident than that the status and characteristics of woman are entirely due to the circumstances by which she is surrounded, and which make such a visible impression on the whole realm of moral life. In all earnestness, then, I most solemnly protest against this unfair estimate which assumes that because woman in the aggregate is to-day a butterfly of fashion and nonsensical caprice, that she must necessarily be so to all time, her qualities in this respect being founded on the immutable bases of nature. With a great deal of ingeniousness, the argument is sometimes resorted to, that the peculiarities and foibles of woman are the expressions of some deep primitive sentiment which is inherent in the nature of things, and therefore beyond the reach of reform; but in this respect the fact is entirely lost sight of, that the great motive underlying all actions of women is the desire to please the men; and thus the evidence is indisputable, that it is the vitiated taste of man which is responsible.

As I have endeavored to prove in the first two chapters of this work, the two sexes are related to each other by the most beautiful law of adaptation which it is possible for the human mind to contemplate; but no sooner do we introduce the idea of disparagement or subjection than the harmony of the structure is instantly lost, and in place of a wisely adjusted and faultless design we have the sorry spectacle of a house divided against itself. According, however, to a very high authority, Satan has sometimes

the power of representing himself as an angel of light, and it is only by attributing the same faculty of metamorphosis to this manifestly erroneous doctrine that I can in any way account for the extended favor which it receives.

Again, there is another class, who, without attempting to deny the injustice of things as they now stand, will offer in explanation that they do not *willfully* heap the existing deprivations and disparagements on woman; but even accepting this in all the force with which it is possible to invest it, does not in the slightest degree deny that a remedy is necessary. Admitting as far as possible that the present perverted condition of society has mainly come down to us as a heritage from our ancestors, shall we pile Ossa on Pelion by contributing our sanction to its support and continuance? Certainly if that is to be the rule in this instance, it is a most remarkable exception to the principles of justice, at the same time that it constitutes an inexplicable feature in the construction which we put on the term progress. As rational beings, if we are anxious to render this in practice what it is in theory—a progressive age—it is indispensable for us to rid ourselves of long-established prejudices, and then by applying our energies to the accumulation of truth, accept it whenever and wherever it is found. In our exploration and discoveries in this respect it will without doubt sometimes happen that the result of our examination opens up to us new fields of thought and living realities which on first impression prove very unwelcome acquisitions to our stock of knowledge. Generally speaking, this has been so in

all important discoveries, but more especially is this the case in all questions concerning ourselves as sentient and responsible beings; and this for the reason that even the most unselfish of us being far below what we should be, our lower propensities spontaneously array themselves against those higher and more spiritual principles whose object is to bind up the bleeding wounds of humanity, and in the place of injustice, discord, and confusion establish justice, harmony, and peace.

Mortifying as it may be to some of us who flatter ourselves that we have attained the maximum of liberality and love of truth, it is nevertheless one of the most prominent characteristics of human nature to be seriously hampered by those tendencies of the animal nature which war against the establishment of goodness and truth. And herein I may say consists the real difficulty of adjusting this question of relationship between the sexes. As far as it is possible to judge from their attitude toward this important subject, it is not a mis-statement of the case to say that the great mass of humanity may be divided into two opposite and essentially distinct classes: the one a small but conscientious number striving in the cause of justice and truth, while the other embraces that immense herd still lingering after the flesh-pots of Egypt, and whose estimate of all things is perverted by reason of the purely sensual grounds on which they base their predications. Measuring the subject, as it is the common custom to do, from the low grade of animal feeling, it amounts to an impossibility for the great herd of men to enter into those finer and more delicate principles of

relationship which a careful investigation proves to be inseparable from the provision of sexhood.

To be sure, it is not my intention to represent a recognized principle of sexual equality as having anything like the fabled properties of the philosopher's stone; but what I do wish, and what I desire most heartily to convey, is the fact that the world can never rise to a well-ordered and truly prosperous condition until women are released from the many injustices and disabilities which press them into a narrow and unhealthy sphere of action. It is true that the force and positive character of modern thought have already done much toward the cause of progress, but notwithstanding this, there is still an immense amount of narrowmindedness and prejudice to be overcome; and to this end our energies need to be perpetually directed.

It is certainly clear that in this, as in other important questions, there is nothing to be gained by a hasty, and therefore imperfect, review of the matter; but then it must be equally obvious that there is everything to be lost through the circumscribed notions which now prevail so largely, and which deny to the subject that impartial and unprejudiced inquiry which it deserves.

An eminent speaker, in referring to universal suffrage, has said that "in the science of educating a common people nothing is more important than that which makes a man feel that he is personally important;" and in the science of educating humanity this is precisely what I would advocate most strongly as an essential feature in our social arrangements, the only difference being that instead of making it only *man* who should feel his import-

ance and appreciate his responsibilities in the great work of progression, I would also include *woman* in the same category. Setting aside the miserable imposture which represents the natural condition of woman as that of a subjective state, the time has now arrived when we must recognize the fact that the principles of sexual relationship are not to be adjusted by caprice; and in this respect the truth dawn upon us that woman is quite as much as man entitled to equal rights under the law as well as equal privileges in all those departments of use which may be consistent with her peculiarly organized functions. And here it may be said rests the fundamental truth on which it is absolutely requisite for us to build the temple of our happiness and prosperity in the future.

For many years the emptiness and instability of our social conventionalities have attracted the attention of all thoughtful minds; and this because they have been based upon expediency, and not upon principle. With us, however, this unhealthy condition must cease; and as we examine into the real issues which are involved in the question of sexual equality, the determination to act justly must strengthen in us. Calmly and rationally let us examine the question in its various aspects; and if by careful investigation we find that it is based on the principles of justice, there let us plant ourselves. In all things that pertain to our welfare, expediency is undeniably a most important ingredient; but in any case where it appears to clash with principle, there can be no doubt where the preference should be given. Under the most favorable conditions it is hardly possible for our notions of expedi-

eney to be perfect, while prineiple, coming from within as the eeho of the "still, small voiee," speaks to us with an authority that expedieney can never pretend to. But besides this, there is another eonsideration not to be forgotten. Suppose, for instanee, that the majority of intelligent minds should recommend, as a desirable expedient, a continuanee of that emasculated form of social polity which seeks to enfeeble and attenuate the womanhood of woman, and correspondingly the manhood of man; surely there ean be no one so thoroughly ignorant of the solidity of facts as to suppose that this would settle the question and give us a firm and substantial basis to act upon. Never in this world, where there has been a great prineiple involved, has it been settled by substituting a shallow pretext in its plaee. Prineiples in the moral or spiritual world are like the natural forces in the material. By interposing certain barriers we may divert temporarily their course of action; but beyond this our power does not extend, while sooner or later they are sure to regain their impetus and realize the ends they seek.

By reason of this, it therefore follows that however much may be said for expediency, there is still more to be said in favor of principle. And in this we reduce to a nutshell the question of the equality of the sexes in its broadest, most philosophieal, and comprehensive meaning.

Beyond a doubt there will always be certain departments in whieh men will exeel; but this is entirely foreign to the question at issue, and must naturally adjust itself in the order of events. Standing on the broadest platform of justice, and therefore of wisdom, all that the lovers of

progress ask is that woman shall be freed from the many injustices and disabilities which an artificial and imperfect society impose upon her. Open up to her more thoroughly the vast horizon of her uses, and she will more and more thoroughly appreciate her position as the helpmate of man, and the responsibilities which rest upon her as a mighty spiritual influence in our midst.

In an extended sphere of action it is unwarrantable to infer that the men must necessarily remain at home to dandle the babies while the women go out into the world and assume the cares and anxieties of business. Like every other instance in which prejudice is concerned, this is a feeble attempt to dismiss with ridicule what can not be refuted by argument. Under an extreme view of the case, it is perhaps possible to defeat the purposes of reform by rushing heedlessly into questions which require a vast deal of deliberation; but with those who, like myself, advocate a change in woman's position, not for the realization of an idea, but for the solid and substantial benefit of the whole human race, this is hardly possible, indeed, I may say, hardly conceivable. Without a doubt it would be the most supreme folly, as I have already said, to suppose that there is no sphere of life better adapted to woman than to man, and, *vice versa*, none better adapted to man than to woman; but before we can fairly decide what these appropriate spheres are, there is much need of an extended liberality in our ideas, and a release from that superficial estimate which leads to so many erroneous and detrimental hypotheses.

True to the spirit of progress, the character of modern

civilization is such that we have outgrown that asceticism of earlier days which represented woman as "the door of hell and the mother of all human evils;" but before we can prove ourselves worthy of our boasted advancement, there are many things in her position which yet require adjusting, and which when equitably arranged will not only induce Astræa to return to earth, but also cause a new heaven to bend over us, and humanity to rejoice in the new impetus which will be given to our civilization.

On this important subject there are many indications which point to the fact that we are at present passing through a momentous crisis in our history. Let us then see to it that we do not fail in our appreciation of the responsibilities which rest upon us; and as we guard against that precipitancy of thought and action which can only end in the most unexpected and dangerous results, let us also carefully cultivate that liberality of sentiment which alone can lead us into a more perfect appreciation of the undeveloped utilities by which we are surrounded, and without a more intimate acquaintance with which we can never hope to attain that standard of human excellence for which we were designed.

Surely a liberal education has fallen miserably short of its purpose when a man desires in a wife not an equal but a toy, or it may be a slave. The idea of woman as a slave is, as I have already said, a relic of barbarism. The idea of woman as a toy, or mere brainless magpie, is due also to our half-civilized condition. The question, therefore, whether our civilization is to be progressive or retrogressive—stand still it can not—depends mainly on the

position and estimate which are hereafter to be assigned to woman.

It must always be true that we can not for a moment overlook *the fundamental fact of sex;* but even with the most rigid adherence to this, there is much which must yet be done by us. From a time, dating back much farther than the advent of Christianity, men have been in every way furnished and equipped for their duties and responsibilities in life; whereas women, until very lately, have been excluded almost entirely from those elevating and refining influences of a liberal education which contribute so largely to the cultivation of noble feelings and aspirations.

From the time of the Assyrians knowledge has been gradually diffusing itself, and operating as the basis of all social and spiritual development; and with us, who believe in it as the great substratum upon which all progress must necessarily rest, it remains to carry it to its proper conclusion. As a necessity consequent upon the constitution of human nature, there never can be anything like a well-ordered and healthy action of society so long as one-half of the human race labors under so many disadvantages, which may properly be called the fruit of ignorance and injustice. At the present time, I know that there are many efforts being made in view of an improvement; but before we can come to anything like a sound and philosophical conclusion on the subject, we must never forget that *woman as she is, is not by any means what she may be under a proper course of intellectual training and development.*

In these days of verdant statesmanship, there are many nonsensical things said about female suffrage, and the great reformation which it would effect. For my own part, I confess my inability to see how this can achieve the wonders which are ascribed to it, while under our present system of *universal* suffrage there are many things which threaten serious disaster to such a step. *Purification*, and not *extension*, of the suffrage is what we really need; and as common observation will show us that for one refined and cultivated lady we have at least a dozen ignorant servant-girls, there is much in this movement which needs to give us pause.

Political life is but the outward expression of that form of social life which regulates the actions of individuals composing a nation, and as such it does seem to me that all true seekers after reform should begin their efforts, not in that world of effects which we define as the arena of politics, but in that realm of activities which, constituting our inner life, gives character and complexion to the entire world by which we are surrounded.

"Give me," said an English statesman, "the formation of my son's habits until he is twenty-one, and, under the grace of God, I will insure his success in any honest avocation." And precisely similar must be our principle with regard to society, and the growth of its development.

In a manner corresponding with the influences of parental jurisdiction, let us realize the fact that the expansion of woman's powers accompanied by an opportunity for utilizing them to their fullest extent, will constitute the surest panacea for our present ills. The influence of wo-

man is essentially one which, whether good or bad, must necessarily penetrate into the finest and most delicate formations of human character. As such, how long, then, shall we continue through ignorance and prejudice to deny her those opportunities which will render her more thoroughly and fully a human being endowed with the most exquisite feelings and susceptibilities, and likewise the equal companion and helpmate of man? Her right to an education being equal to that of man, and the fact that she has never had that right, constitute a glaring anomaly in the world of modern thought.

The indisputable fact that she has within her capabilities which are smothered by an artificial and unnatural system of training, is also a disgrace to our boasted civilization. Shall we, then, I seriously ask, continue these things?

If we desire to refute the theory that man's is a progressive nature, we may; but if we wish to render *actual* the progressive character of the European civilization which we inherit, then must this condition cease. In place of those narrow and contracted views which induce women to believe that an intimacy with the latest style of bonnet constitutes the acme of knowledge, let us see to it that all these superficial and artificial tendencies are removed, and in place of that brainless extravagance which rendered the sex liable to the following charge—

> "Wear a gown or a sacque as fashions prevail,
> But with flounces and furbelows ruffle your tail,"—

substitute the lore of the ages as a more wholesome and desirable acquaintance.

In short, as the best means of atoning to her for the great wrong done her sex in the ages of the past, let us by every possible means remove the erroneous impression that she has no part in the serious work of the world, and by dealing with her as *an equal*, open to her every means and opportunity that will strengthen her intellect, broaden her views of life, and fill her heart with the purest sentiments and her mind with those elevated thoughts and lofty ideas which are indispensable to true culture. In connection with this, it matters not whether the present generation will witness in their fullness the immediate advantages of such a course. As a rule, great movements are generally of slow growth, and in this particular instance we have no right to expect any deviation from a general principle.

Of one thing, however, we may be sure, and that is, that when once we have made a beginning in the right direction, our reward will as certainly follow, as day and night. Owing to the diversities in our position, we can not all expect to realize the improvement in the same manner or to the same extent, but that we will *all* feel ultimately the beneficent results of such a change there can be no doubt.

In all conditions of life its effects must ultimately be visible, so that in our lot here it matters not how humble may be our home, or how isolated our position appears to be. With women possessing a well-trained mind, and a soul in sympathy with all that is noble, beautiful, and true, and corresponding opportunities afforded for her utility, we shall be in the full enjoyment of an influence the beneficial effects of which may be compared to that

mysterious vegetative power beneath which the beauties of spring are unfolded, and the eye charmed by the resurrection of material life.

To what extent women may really desire a change in their position it is perhaps impossible at this moment exactly to say. As a rule, it is doubtless true that the great multitude realize no higher purpose in life than to prostrate themselves perpetually at the shrine of fashion, while their intellectual faculties are kept in a state of helpless inactivity. Generally speaking, this is unquestionably the ideal life which spreads itself before the eyes of the girl of the period, but certainly there is yet another class in whom the yearnings after a true and nobler womanhood are daily becoming more manifest; and with these it is that the true reformer is called upon first to deal. Awaking, as it were, from that long and dreamless sleep which has so long rested on the feminine soul, there are unmistakable evidences which indicate that some of our women at least are gradually entering into a clearer appreciation of those uses which nature intended them to perform. Can we, then, consistently interpose those objections which an artificial society is but too fond of offering? Following out the sublime teachings of that Christian civilization which has so far elevated woman from her earlier degradation, it surely speaks for itself that we are only half performing our duties when we shut our eyes to the immense advantages which would result from a fuller and more perfect expansion of her powers. In treating the question of her development, it is, however, a great mistake to suppose that the primary consideration is the bestowal of

the elective franchise upon her. Concentrated as the attention of most persons is upon the subject of political reform, this is an error which many fall into; whereas the truth is that our social life constitutes a sphere distinct from the political; the quality of the former being indeed, as I have already intimated, the great determining cause of the complexion of the latter.

For the purposes of our advancement, and in the cause of progress, it will be inaugurating a new era when we shall have realized this as fully as it deserves; at the same time that we must necessarily be brought thereby into a more vivid realization of woman's importance in the great work of the world.

Universal suffrage, as a political expedient, is to the present time simply an experiment, which is very far from having proved itself what its earliest advocates anticipated. In a certain sense, it undoubtedly has accomplished some good; but on the whole, if we are prepared to lay aside national conceits for a moment, there is undeniably something coarse, clumsy, and heterogeneous in our free suffrage system as it presents itself to any ordinary observer. In this connection, therefore, it is not to be wondered at that even the most liberal minds hesitate sometimes before indorsing woman-suffrage. The same objection, however, can not possibly apply to the expansion of her powers *as a woman*, and thus the more perfect operation on society of those influences which, by purifying the atmosphere of our social intercourse, will naturally operate in a corresponding manner on the sphere of our political life.

In the progress of Christianity, those wrongs which have existed under the forms of slavery, serfdom, and caste are gradually passing away; and in a similar manner let us hope that the disabilities which are now heaped upon women will give place to more liberal and philosophical ideas concerning their capacities and the purposes they were designed to accomplish. In some parts of the world, as in China, women are to this day placed upon a footing with the oxen, being made to draw the plow while the men sow the ground. With us, however, the time has now arrived in our history when we can no longer afford to sacrifice the true elements of her nature to an artificial and imperfect estimate, but carrying to its logical consequences the ideal type of our Christian civilization, give her every opportunity for developing herself as a woman, no matter whether her sphere be that of medicine, theology, or as a priestess in moral science. In the exchange from nothingness to womanhood we have everything to gain and nothing to lose; besides which, the result would most assuredly repudiate the ignorant and unwarranted supposition, that the more perfect expansion of her powers would disqualify her for the fulfillment of those solemn and sacred duties incumbent on her in her sphere of wife and mother. For my own part, I can conceive of no greater absurdity; at the same time that it must be evident how considerably the enlargement of her faculties and a more philosophical definition of her uses would facilitate the transformation of our social, individual, and national life into that state which constitutes the millennial period of all believers in a better future.

VI.

NECESSITY FOR A WELL-DEFINED RELATIONSHIP.

IF it be true, as has been said, that Christianity presupposes the depravity of human nature, it must also be evident that in its highest and most beautiful precepts it implies the necessity of a well-organized society, protected by those external guards and restraints which, by keeping in subjection the lower propensities of our nature, facilitate in a proportionate manner the development of the higher. Indeed, it may be said that this is a necessity which comes within the experience of every one who seeks to lead a practically good life; while, furthermore, by a little observation of general principles, it will be seen very easily that its existence and operation become fundamental parts of the Christian dispensation. In a certain sense civilized society may be said to rest on Christianity, but in another and very important sense, Christianity naturally rests on civilized society as its basis; and in this we have really a highly suggestive clue to that action and reaction of man on the world and the world on man, which it is my purpose to review for a moment, as a proper sequel to my preceding remarks, and without a proper appreciation of which we can not fairly interpret

those many and diversified phases of human life which we see around us. I would observe, also, that we are brought here to a few considerations respecting "the world we live in," which are inseparable from anything like a correct estimate of social life, its demands and necessities. Among the Greeks it was a custom to inscribe upon their temples of philosophy the famous motto, "Know thyself;" and so with us, the time has now arrived when we must lift ourselves above the misty ignorance which in many respects has so long surrounded us, and realize those deeply-seated laws of our nature according to which the connection and relationship between the internal man and the external world are as inevitable as death. Beyond the commonly received impression, which ranges little higher than the idea that "man is a biped without feathers," we must recognize as living and substantial facts the evidences of his immortal nature; and this not in a vague and unmeaning manner, but in a sense which leaves no doubt as to the affirmation that man is essentially a spiritual being.

By the objectors to this postulate it may be argued that the human race, under certain conditions, such as that of the Esquimaux, the South Sea islanders, or the Bushmen of South Africa, present such a repulsive phase of barbarism as to defeat the theory of man's *essential spirituality;* but this objection, it must be observed, wears only a semblance of plausibility which disappears as soon as these unfortunate creatures are favored with the opportunities of development; at the same time that the very circumstance of their degradation affords the most conclusive testimony as to the influence of circumstances on

the formation of character. Whatever the tendency of superficial thinkers may be on the subject, it is contrary both to reason and experience to infer that savage life necessarily implies the absence of all spiritual capacity. Certainly there are extreme cases which exhibit its absence so far as any operation is concerned, but between this and the possession of a faculty capable of development at the earliest opportunity, there is a wide difference. By Sir J. Lubbock, in his work on "Prehistoric Man," it has, I believe, been said that there are some savages found without any sense of religion whatever; but even in this the objection is not so serious; for as it is the peculiar characteristic of human nature to progress under favorable conditions, so is it also possible to retrograde under unfavorable ones, and the latter, few will deny, is always the accompaniment of savagery and barbarism. In support of this view, it would be easy to adduce many instances illustrative of its truth, but by confining ourselves to the inhabitants of Tierra del Fuego, we have corroboration of a general rule. With regard to these miserable specimens of humanity it is not going too far to say, that they are the most barbarous of any people in the known world, the immediate cause of their savagery being directly traceable to the characteristics of the country by which they are surrounded; and for the particulars of which I can hardly do better than quote the language of an eminent writer on the subject. "Their country," says he, "is a broken mass of wild rocks, lofty hills, and useless forests; and these viewed through mists and endless storms. The habitable land is reduced to the stones of the beach. In search of

food they are compelled to wander unceasingly from spot to spot, and so steep is their coast that they can only move about in their wretched canoes."

Now, manifestly, no thoughtful observer will deny that there are influences operating here which go very far to enlighten us as to the predisposing cause of their barbarism.

And so, if we are candid in our inquiries, and observant of human nature generally, we can not avoid the conclusion that influences, however trifling they may appear, are, nevertheless, the great instruments in building up human character. Humanity, like a huge and sensitive mimosa, is perpetually being acted upon at every phase of its existence. To those who are accustomed to think superficially on the subject, it may appear an unwarrantable stretch of imagination to define this as a general principle that must run through all our interpretations of human nature; but such an objection will only be another of those instances which so strongly mark the difference between the careless and the careful observer. To those persons who go through life with their eyes partially shut, their fellow-beings are, as I have already said, little more than "bipeds without feathers;" while to those who exercise their powers of observation, the human principle presents itself as a dual organism; the elements in one portion of its nature touching, as it were, and sympathizing with the material world; and the other rising upward and yearning after the spiritual and infinite. For the purposes of advancement it is not enough, in a merely dogmatical sense, to acknowledge that "man is a progressive animal," for

much as this is introduced into current phraseology, it is obviously certain that the idea which it conveys is nothing more than a vague and general assertion, without in any way descending to the fundamental bases or principles on which the proposition, if true, must naturally rest.

As professors of an advanced civilization, and in keeping with the spirit of modern thought, believe me, reader, the time has now arrived when this unreal system of belief must be set aside; substituting in its place the principles of a broad and comprehensive philosophy which treats humanity, not as an inanimate body to be experimented upon *ad libitum*, but as a distinctly sentient organism correlated by the constitution of its nature to the universe which surrounds it. In the sense of its importance let us fully realize this, and we will more and more perceive the necessity of incorporating the law of influences into all our estimate of human character; while we are also led into a better appreciation of the human mind under another aspect, viz., that of its reproductive capacity, by means of which such an immense power for good or evil is perpetually being exerted all over the world.

And here it may be advisable to make a few additional remarks with respect to this action and reaction of man on the world, and of the world on man, which at first sight may seem somewhat contradictory. It may appear in the outset somewhat paradoxical to say, first, that the formation of character is mainly dependent on the influence of circumstances, and then to urge the counter proposition that the quality of individual life is the great determining cause of all we see around us. Apparently, I

say, this may involve a contradiction, but a little reflection will very soon show that this is not really the case; for as in the material world there are necessarily present the two forces of action and reaction, so is it equally the case in the moral world, or realm of mind. As sentient beings, it is, as has been already said, impossible for us to escape from the power of influences, whether of a favorable or unfavorable character; but then, on the other hand, it is equally impossible for us to exist without expressing the quality of our lives in a thousand different ways or forms of ultimation.

In their strictest definition, the first may be regarded as that peculiar combination of circumstances which forms as it were the atmospheric temperature of our lives; while the second, from the intimate relationship between the inward and spiritual cause and the outward and visible effect, necessitates that inexorable arrangement according to which individual life forever manifests itself in forms which are homogeneous with and representative of its character. Surrounded as we are by two worlds, the one of which we know little, and the other of which we know less, it is not enough that we should rest satisfied in the conviction that we are strangely acted upon at every step of our existence. In connection with this, and indeed flowing from it as its legitimate consequence, we must also read the other side, and thereby learn how far we are contributing by our every thought and action to make the world that which it is, the very quality of our actions becoming in turn the medium of influence and communication to others. And so it is that by a careful analysis of

the subject, the entire chain of society will be found most wonderfully perfect and dependent.

Commencing, if we please, the point of our observation from the rude and almost unintelligible phase of barbarous life, such as the case exemplified by the Fuegians, and then reasoning upward to the highest cultivated intellect, two parallel truths present themselves: first, the remarkable potency of circumstances, and next, the unmistakable impression which mind is ever making on the aspect of the world.

As an evasion of my purpose, it will not do to say that the acceptance of one of these hypotheses destroys the validity of the other; for, standing on the ground of common sense, I deny that there is anything in the theory which will not bear the most rigid and impartial scrutiny.

Recurring to the features of my argument, it is perfectly proper in the first place to say that nations or individuals under all conditions can always be identified in their characteristics with the external conditions which surround them; while, in the second, it is a self-evident truth that no created being can come into existence without making its presence felt in an ever-sensitive universe. Sympathetic intercourse, not isolation, is the great principle of nature's works; and in pursuance of this, there can be no such thing as an individual existence shut in by a Chinese wall. Not so. This is a state of things which has never been, and can not in the nature of circumstances ever be. "The world we live in," means something infinitely more than the material universe touching the material side of our nature; and from the time we enter its arena as the

tender infant feeding on its mother's smile, to the time we leave it as manhood ripened in the gray hairs of experience, there is no thought we think or action we perform which does not in some way contribute toward determining the aspect of society. Surely, then, in all our theories of social polity, it is a subject which we ought to take into the most serious consideration.

Among the many items of importance multiplying so rapidly around us, there is nothing which commends itself more forcibly to us than this. As auxiliaries to national and individual welfare, it may be possible to dispense with some of the higher branches of intellectual culture; but without a well-founded knowledge and a correct appreciation in this respect, we deprive ourselves of an essential principle in the attainment of happiness and prosperity. As doctors, lawyers, merchants, mechanics, etc., our spheres of life and contingent responsibilities are very diversified and unequal; but in the bond of common fellowship which we call humanity, there is one fact which stares us equally in the face, and that is, that there can be no *real progress* without a uniformly healthy state of individual action as its basis. In contradistinction to the dogmatical spirit so frequently the barometer of our actions, and which Mr. Froude so aptly describes as agitating the Church on the "color of the ecclesiastical petticoats," men and women must be taught to realize that they are living in a world where advancement depends entirely upon the importance which we assign to living and practical issues grounded in the nature of things, instead of enslaving ourselves to vain and idle dogmas

which, in ninety-nine cases out of a hundred, may be justly defined as meaning much of nothing. Like Theseus, however much we may be involved in our apparent relations to the labyrinthine problem which surrounds us, we must be unlike Theseus in our expectations of a modern Ariadne to help us out of the difficulty. It must be fully impressed upon us that the issue rests with ourselves alone; and as we rise to the appreciation that the most pressing need of our civilization is to become acquainted with the great principles of action running through every phase of our social contact, we should so apply ourselves as to cultivate those elements only which are ennobling in their influence and elevating in their tendency.

Unlike the vague and undefined ideas which are so prevalent among us, it becomes our duty to recognize as a distinct and living fact that progress is not a plant of instantaneous and miraculous growth, nor, on the other hand, indigenous to some parts of society and not to others, but like every other process of development depending *entirely* on surrounding circumstances, whether favorable or unfavorable, for its cultivation. In this and this alone consists the sum and substance of the matter; and as we cast our eyes abroad upon the world, and read the various illustrations and evidences of such a law, the conclusion becomes irresistible that only by carefully observing its demands, and as carefully supplying its necessities, can we rest our hopes against the encroachments of a restless age, and the dangers of that transition which we see so visibly operating on every side of us. Owing to that usual amount of willful blindness which springs from

the obstinacy of error, it may be some time before we realize as fully as it deserves that every life is necessarily an embodied sentiment in some form or other; but sooner or later the time must come when it will be appreciated, not merely as an abstract theory, but as an immensely potent psychological principle running through the entire structure of the human soul, and determining the characteristics of each individuality.

In the examination of ourselves there is no room whatever for an equivocal interpretation of the elements which compose us; and as we mark the method of their operation, strange indeed must be our system of investigation if we do not discover that the affections are, after all, the primal cause of those mysterious experiences by which we realize the actuality of our existence.

The more highly reason is cultivated, the more fully will it act as the arbiter of our action; but beyond this there is yet the motive power of sentiment or affection which requires to be taken largely into the account, and without which we can not conceive of any such thing as a regenerative process. To a very great extent, modern civilization is treated as if it were a distinct and independent step, disconnected with all that has preceded it; whereas the true line of distinction consists in the fact that what to the ancient mind was a universe peopled with strange beings of irregular and capricious attributes, is to the modern a world illuminated by the glory of a God who is "the same yesterday, to-day, and forever." And here we come to the direct appreciation of that principle which having so far transformed the aspect of the material world,

will by a proper application yet transform correspondingly the interior realm of our spiritual life. In contradistinction to the conflicting ideas and characteristics of Demeter, Poseidon, Apollo, and Athena, the civilized Christian of the present day is enabled to see things in a new light; while, furthermore, by the superior quality of his ruling sentiment he is enabled in the hour of darkness to take refuge in that sprit of sublime confidence and repose which springs from his new interpretation of God, and therefore of the world by which he is surrounded.

In our social and domestic relations must it not therefore follow that everything pertaining to the cultivation of sentiment should be most jealously guarded by us?

To my mind there can be but one answer; and as the world grows older in experience, the more universal must it become. Born as we are into a world which in its simplest forms is most wonderfully constructed, there can be no doubt that our individual character is largely dependent on the interpretation we give to those objects by which we are surrounded. And herein consists the necessity of our having as men and women a well-defined relationship. In the design which places man and woman side by side in this world, there are numerous indications which point to the magnitude and importance of the work before us; but before this can be fairly accomplished, there are many things which require our attention, and among these none more so than that which gives to influence its proper position in the formation of character.

As a consequence resulting from the traditional creed of all Oriental theogonies respecting "primeval night,"

we find their practice of computing by nights rather than by days; and also the Epicurean theory, that fear made the earliest gods; and so in a corresponding manner must be the law of operation which regulates our social progress or retrogression.

Like the poor savage staggering under the incubus of his nocturnal theory, we may shut our eyes and fall into the belief that a chaotic state is the natural condition of society.

On the other hand, like the enlightened Christian, reading everywhere that law and order are indispensable to happiness, we may so far cultivate our opportunities as to reproduce that scene in which the two sexes, personified in the forms of Adam and Eve, were perfect in their adaptation to each other, and formed at once the crown and glory of the whole created universe.

To any one acquainted in the least with the religious and esthetical history of the human race, it will very easily be seen that the tendency of society has always been to develop those feelings by means of which the ignorant terror and superstition, which fill the mind of the isolated savage, are gradually displaced, and in their stead a new interpretation given to surrounding objects. And in an especial manner would this principle of operation be visible with us did we realize as distinctly as it deserves that inherent sentiment or law of association which renders this transformation possible. In obedience to the same principle which induces the savage to transform gradually his ideas into a more coherent and less superstitious form of interpretation, there are certain principles

underlying every well-ordered form of civilized society, which, under a proper state of cultivation, go very far toward inspiring us with higher and nobler views of ourselves, and at the same time to extend the horizon of that world in which we are called upon to perform our uses. From the grosser and more materialized forms which arrest the attention on the isolated and more animal plane of life, a well-directed spirit of social intercourse and culture will by degrees bring us into a higher realm of thought, in which, the mysterious sympathies of mind with mind coming more directly under our observation, we can not be otherwise than forcibly impressed by the analogy which exists between the vegetative forces in the material world and the sphere of influences or activities in the spiritual or moral. Basing our theories of mental phenomena on the common notion which rises little higher than the idea that "man is a biped without feathers," it may be true that this analogy will not be fully perceptible; but in employing the comparison, I do not use it under any such superficial estimate of the elements which compose a human being. Emerging from the dim twilight of an unsophisticated credulity which has hitherto surrounded man in this respect, the time has now arrived when the spiritual side of human nature must no longer be regarded as a mere myth, but as a *distinctly living soul*, subject to the operation of spiritual laws as fully and as really as the material body is to laws of a physical character.

In view of the increasing demands of the age in which we live, there is as much to be dreaded from a meaningless transcendentalism as from a gross materialism; and

in this consists the necessity of our having positive and unequivocal views on this important branch of our culture.

Above us, around us everywhere, the eye is charmed by the wonderful beauty and the hidden mysteries of an ever-changing panorama; but deeper yet, more beautiful in many respects, and infinitely more profound in its character, is that world in which the "thinking I" is called upon to hold communion with itself; and in which, as a consequence, we must necessarily make research for the fundamental laws relating to society as the natural product of human life and sentiment.

Unlike a certain school of philosophers, it will be no use to waste our time in searching for men with tails as the cause of our natural depravity. For the purposes of social and individual advancement, the question which most nearly concerns us is the necessity of having clear and decided views with regard to the quality of that relationship which, existing between the inward and invisible world of causes, and the outward or visible world of effects, produces those results which give to human nature so many various and diversified phases of appearance.

Upon this point let us fairly realize our position, and we will have done much to inaugurate that principle and method of interpretation which alone can guide us safely through the threatening Scylla of an effete and emasculated form of social polity on the one hand, and the Charybdis of an indiscriminate blending together of heterogeneous elements on the other.

The time has now come in our experience, fairly and

distinctly, when we must realize the actuality of spiritual forces as the great determining cause of individual and social character; and in this respect to appreciate correspondingly the beautiful arrangement which has ordained that man and woman *in their true quality of sexual adaptation* should form the consummation of a great and glorious design, stretching far beyond the orbits of Neptune and Uranus, and ending in that great objective point which we denominate Eternity. And here we come to that conclusive result, to which I trust my efforts so far have been successfully directed, viz.: the immense power of sexuality, its evidences as a provision of Infinite Wisdom, its indispensability as a civilizing influence and spiritual element, and, lastly, the necessity of its being surrounded with those favorable conditions which alone can cause its flowers to be fragrant with their own native perfume, and its fruit to be such as will give health and vigor to the system, as well as delight to the eye and pleasure to the taste.

In his work on the "Queen of the Air," Mr. Ruskin has pertinently remarked that "the poor Greeks of the great ages, though they expected no reward from heaven but honor, and no reward from earth but rest, even they had sometimes a prophet to tell them of a land where there is a sun alike by day and by night, and where the ocean breezes blow around the blessed islands, and golden flowers burn on their bright trees for evermore." With how much more earnestness, then, and deep sincerity of belief, should we not press our energies into the accomplishment of what we know by the promptings of a lofty

intuition and the teachings of a sublime inspiration to be possible? To the countrymen of Homer, Pindar, and Æschylus, the hope of reward was, as we see, little more than a vague uncertainty. To us, the relationship between a well-ordered form of individual and social life, and its favorable results, should be *clear*, *consistent*, and *inevitable;* while anything like an incorrect interpretation of those laws which form the true bases of our relationship can not end otherwise than in discord, disaster, and social disintegration.

By virtue of the all-powerful influence which the realm of mind exercises over the kingdom of matter, it is unquestionably in our power so to determine the quality of our lives that we may wander through the world, and find it but a desert yielding scarcely an oasis here and there, or on the other hand, by a proper cultivation of our thoughts and affections, so far lift ourselves above the clouds of error as to discern that there is a significant beauty and design in all the various forms and laws of life which nature employs for the accomplishment of her purposes. In the one case our position may easily be determined by the presence of that dismal incubus which, besides pressing us to earth, creates an aching void in our hearts; puts out the light of virtue, and makes life appear a dreary wilderness. In the other, the evidences are no less real and complete; and as we gaze upon the stars, or trace the planets in their courses round the sun, or stoop to listen to the whispering music of a thousand voices in the vegetable world, is there a sympathy in our natures for those high and noble thoughts which these echoes of the universe

suggest? If there is, then, are we in that state which constitutes the type of noble manhood?

Again, as we behold the sky, does it appear more blue? and does there seem to be a sweet mysterious sympathy between the heavens and the earth which fills us with delight? then are we in the true order of our life.

Lastly, as we direct our attention to that which most concerns our present subject, do we in the design which places man and woman side by side, perceive the evidences of *an all-wise provision*, resting as its basis on the family in its highest, purest, and holiest sense, while in its effects and varied forms of action it embraces all those momentous issues of our culture by means of which we can alone be qualified for anything like a perfect life? Are these the sentiments which elevate our souls and lift us to the contemplation of the beautiful and true? Then are we indeed fostering a spirit and scattering those seeds which will most assuredly develop us into a noble humanity.

We are indeed *at one with nature in her true intent;* and like the infant feeding on its mother's smile, we feast upon the sweet expression of her face, because it tells us of a love that knows no bounds, while in its manifold suggestions it foreshadows the perfection of that other world in which there shall be no more death, and where the good seed sown on earth shall blossom into an eternal glory.

On the contrary, however, is our vision clouded, and our sensibility like an instrument out of tune? Then, indeed, should we pause, and ask ourselves how far we can afford to sacrifice our best interests to a diseased condition, which

besides excluding the possibility of our properly understanding or appreciating the world in which we live, can only brutalize and reduce us to the level of the animals.

To which of these two classes, therefore, will we belong?

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